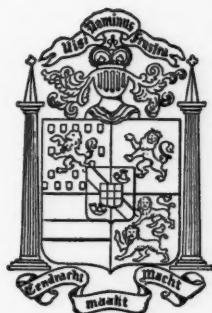


The REFORMED REVIEW



The Reformed Church in America

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HOLLAND, MICHIGAN

A Quarterly Journal of the
WESTERN THEOLOGICAL SEMINARY
Holland, Michigan

September, 1958

Volume 12

Number 1

The Reformed Review

Volume 12 HOLLAND, MICHIGAN, SEPTEMBER, 1958 Number 1

A Quarterly Journal of the Western Theological Seminary

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Subscription Price: \$2.00 per year
Single Copies, 50 cents

71092

APR 16 1980

THE MINISTER AS A PREACHER

HAROLD J. OCKENGA

Text: "The Spirit of the Lord is upon me, for he hath anointed me to preach the gospel." Luke 4:18.

The preacher is a sent man. Without this sense of mission, of call, of authority, the preacher is ineffective. Paul said, "For necessity is laid upon me; yea, woe is unto me, if I preach not the gospel!" (I. Cor. 9:16). This irresistible impulse to preach is part of the minister's call. This is quite in contrast with much of what we hear today. The recruitment programs for ministers in our denominations and seminaries include a subsidized year of study to ascertain whether one is interested in the ministry as a profession, appeals to humanitarian responsibility, the attractiveness of a cultural life and the challenge of human need, but little about the divine call. Hence, there is at present a dearth of effective preachers, to say nothing of ministers to serve waiting congregations. In the Congregational Church in 1957/58, 280 demitted the ministry by death or retirement or other cause whereas only 140 were graduated from the Congregational seminaries. This situation may be duplicated in other denominations.

Although we have never been without young men studying for the ministry in the membership of Park Street Church in the last score of years, nevertheless we do not urge them to enter this field of Christian service. We believe that the call must come from God. When there is an example of Biblical and effective preaching before the young people, the Holy Spirit seems to use it as a means of calling new recruits into the ministry. My practice is to warn such that they should not enter the ministry without this irresistible impression which is internal and inescapable. But once a man is called to preach and has prepared for his ministry, what is his responsibility?

I. THE KINDS OF PREACHING

As a preacher, the minister should know the various kinds of preaching which are at his disposal. With a long ministry in view, what resources does a minister have as a preacher? Will he be casting about for topics week by week? Will he come to his wits' end for new material? Will he run out of subject matter? I should like to speak from personal experience of thirty years as a pastor and thirty-five years as a preacher,

having occupied my present pulpit for twenty-two years. During this period, I have used various kinds of preaching to minister to my people, namely expository, doctrinal, biographical, topical, polemic, evangelistic and experiential. Perhaps a word on each of these kinds of preaching will be helpful.

The expository sermon is the most effective in the exercise of a long ministry. In my early pastorate, I read how that Ulrich Zwingli began to preach through the New Testament, beginning at the first verse of the book of Matthew, and preached himself out of the Roman Catholic Church and into the Reformation. I determined at that time that I, also, would preach through the New Testament. Instead of beginning at Matthew, I began with the gospel of John, then proceeded through Acts, then Romans, then I and II Corinthians, and then selected the books of the New Testament according to the needs of my people, alternating between the epistles of Paul and the Gospels, and the epistles of John and James. In twenty-two years, I have preached through every book of the New Testament, a half-dozen of which have become printed volumes of expository preaching. Through this time the membership of the church has become instructed in the basic teachings of the Word of God, established in the faith, conversant with the landmarks of doctrinal truths, and developed in spiritual understanding.

From G. Campbell Morgan I learned that it is wise to read the book one is to expound over many times. I set the goal of fifty times before expounding the book. Then I read the book in the Greek. Following this, I seek to gain my own outline of truth as contained in the book, breaking it down into divisions and self-contained sections. Following this, I am ready to devote a sermon to each unit, whether it is a text, a paragraph, a chapter, or the book as a whole. The number of sermons varies with the number of divisions. The exposition of the book of Luke included about one hundred sermons. The exposition of the book of Jude included about five sermons.

Each sermon treats of a separate unit and is able to stand alone as a sermon. If people hear only that one sermon, it is a unit complete in itself. Since we have many transients who enter our downtown church weekly, they must be able to understand the complete message from beginning to end as it is presented on that one occasion. Yet, for the sake of those who are attending regularly, there must be a logical development of subject matter and topic in the treatment of the separate divisions of the whole book. This maintains interest in a cumulative fashion. Expository preaching is not a running comment on a passage of Scripture. It is a homiletical, logical development of a complete thought. For this reason I spend most of my time in preparation on the outline of my message

which is an analysis of the division of Scripture, bringing forth the teaching and making constant application.

The advantage of this type of preaching is that the preacher is never at a loss for texts or topics. As he completes one expository sermon, he is automatically placed before a new topic and text. Moreover, his reading on the subject just completed has cumulative preparation for the subject awaiting him. Gradually his mind and heart become so full that both time and effort in preparation is eased. Expository preaching is not easy. It requires discipline, time, energy, perseverance, but is the most rewarding of all kinds.

Doctrinal preaching is usually most effective on a Sunday evening when one may treat of a series of topics. These may be in any field of the branches of theology. By way of illustration, I have personally preached a series of sixteen sermons on Christ, fourteen sermons on the Holy Spirit, ten sermons on the steps of salvation, seven sermons on the second coming, twelve sermons on the Apostles' Creed, twelve sermons on the deeper life, and one series of forty-two occupying all the Sunday evenings of one year on the whole gamut of Christian truth. People enjoy doctrinal preaching in which the historical position of the Church, the Biblical truth, and the theological system held by denomination or church are clearly and concisely expounded.

Biographical preaching is appropriate at any service. It is advantageously used on Sunday night or at the midweek meeting. The Bible is inexhaustible in its biographical material. One naturally will begin with the well-known Biblical characters, then will proceed to the more obscure characters, and finally will take lives about which very little is known but only a sentence in the form of an epitaph or summary of character is given. Life throws constant light upon the characters of Scripture and vice versa, so that the longer one lives, the better he should become as a biographical preacher. Every character of Scripture is worthy of at least one message. Let the preacher attempt to bring such a character up to date, lifting the experiences and principles of the life out of the context and applying them to the people of this present day. Princes of biographical preaching were Alexander Whyte and Clarence Edward Macartney.

Topical preaching is a constant challenge to the preacher. We are living in a day when national and international crises are constant. Let the minister be unafraid to deal with these crises in his public preaching. The revelation of God in the standards of truth, morality and virtue must be applied unto the current situation. In my own ministry I have not hesitated to preach upon the kings and rulers mentioned in the Bible in the parallelism which exists between them and modern conditions. On one occasion I preached a series of twenty such sermons dealing with the kings

of the Old Testament and the lessons learned from their lives. The hot point of thinking in our day is the challenge of Communism to both Christianity and Western culture. Hence, intermittently, I will have a series of sermons on this subject, contrasting the Communist and the Christian views of ultimate reality, of man, of morality, of social theory, of ultimate goals and of methods. These are of perennial interest. On one occasion I preached a series called "America Awake" dealing with the political and moral problems facing our nation. Another series of topics may be drawn from modern education vs. Christian education; another, from the field of missions, with the truths taken from the Bible and the illustrations from modern missionary work. Another series on sociological problems, such as the home, the population, birth control, alcohol, tobacco, graft, juvenile delinquency, crime and gambling should periodically be presented, but let me repeat that the best time for this is the Sunday evening sermon when the people prefer to think in a lighter vein.

Yet another field of preaching is the polemic sermon. In a day when Roman Catholicism is growing at a great rate in our cities in the north-east, in the extreme west, and even in the south, it is necessary to enlighten our people on the differences between Evangelical Christianity and Romanism. This should be done periodically in a series of from four to twelve sermons covering such subjects as the authority for the Christian, the way of salvation, the nature of the Church, and the priesthood of the believer, the efficacy of the atonement, the condition of the soul after death, etc. It is essential, also, for the preacher to delineate the difference between Evangelical Christianity and Modernism, or even Neo-orthodoxy. He is the teacher who is to illumine his people concerning the nature of the truth and the characteristics of error. Such polemic sermons may stir up antipathies but if they are handled in a proper and courteous way, the subjects may be discussed for the great benefit of the people.

Evangelistic sermons are essential to the Protestant Church. If we resort to ritualism and liturgy in substitution for direct evangelism, we will undercut the validity and the appeal of Protestantism so that we will predispose the people in favor of the Roman Catholic position. The Bible is full of evangelistic texts by which the great truths of repentance, contrition, conversion, confession, commitment and surrender may be presented to our people, bringing them to critical decisions and actions. Let the preacher try for decision. This will reveal to him whether he is evangelistic or not. To merely pronounce the truth and leave the application to the Holy Spirit's work without attempting to bring people to a decision is fallacious. In my own ministry, for four months of the summer season, we hold an outdoor evangelistic service following our indoor service. This keeps the evangelistic pulse beating actively in the church. From

time to time, we conduct evangelistic campaigns within the church, bringing in some outside speaker who essentially uses the evangelistic emphasis. At other times, I personally conduct a special series of Sunday evening services with an evangelistic note and emphasis. It is my practice from time to time to give the invitation to accept Christ, to make a public profession of faith, at both the morning and evening services on Sunday. The throb of evangelism should be in every sermon. To keep this throb, the minister periodically should read some of the sermons of the great evangelistic preachers such as Charles G. Finney, Charles Haddon Spurgeon, John Wesley, Dwight L. Moody and even Billy Graham.

The final type of sermon to which I have resorted is the experiential. From the observation of human experience it is possible to take a phrase or a clause which will summarize an experience common to man. It may be in trouble, or temptation, or suffering, or perplexity, or triumph, or great joy. The introduction may be used to retell the story and build the framework for the phrase which is used as the title and then the body of the sermon may be used to present a great Biblical truth which is applicable to the experience of all. The body of the sermon then becomes topical, or doctrinal, or biographical, but it has a great appeal to the interests of men. It is amazing how many times lives have been changed by the use of such phrases or clauses from human experience. In each series of such sermons I use the title, *Sermons From Human Experience*.

II. PREPARATION FOR THE PREACHER

For a minister to become an effective preacher, he must discipline his time so that his week is directed toward preaching. My week reaches its climax on Sunday night, then drops to its low on Monday morning, and rises again with a gradual crescendo to the end on the following Sunday night. When possible, I attempt to take Monday as a rest day, or only to do such essential tasks as are demanded on Monday. Tuesday morning I begin working on my Sunday evening sermon with the purpose of finishing it first. It is impossible to finish this sermon on Tuesday because of other clerical, counselling, calling and organizational demands which are made on Tuesday. Therefore, on Wednesday morning, I return to my Sunday evening sermon and attempt to finish it that day. Thursday morning I begin my Sunday morning sermon and complete the basic preparation. Since our midweek meeting comes on Friday night, I leave Friday for the preparation of this lecture. I deliver the same lecture on Friday night when it is fresh in my mind and thus unload first of all that which is prepared last. On Saturday morning I return to my Sunday morning sermon and complete it, staying at it until the sermon is finished. Since I preach without notes, it is necessary for me to get these sermons in mind and I find by getting them in mind in the inverse order of their prepara-

tion, I have a help to memory. Thus, by preparing the Sunday morning sermon last, I unload it first and then on Sunday afternoon may return to the preparation for the Sunday night service. In a matter of two hours, I can usually master the outline which I have prepared earlier in the week, and then preach with freedom since the other messages are out of the way. Saturday night is always reserved for prayer and for memory work in reference to the sermons which have already been prepared.

Of course, there are many interruptions in this kind of week and program but it is my general plan. I travel much, I speak much in other places, I have interruptions, I have countless letters from my radio correspondents, I have meetings in the church; but basically, I attempt to follow such a sermon preparation schedule.

Preparing the sermon, one must give his attention to work habits. First, it is necessary to have a topic. Usually those topics are sent to the newspapers early in the week or may be printed in serial form weeks ahead of time. When the minister returns to the study of his announced topic, he may find that his ardor for it has cooled and he wonders why he has chosen that topic. It may take time for the spark of enthusiasm to be rekindled in his mind. There should be no discouragement if this is not instantaneous. Sometimes several hours of hard work upon a passage of Scripture or topic or a doctrine is necessary before the spiritual vibrancy is felt and the enthusiasm is rekindled. This preliminary work involves reading the Bible in the Greek, referring to all related passages, listing your thoughts on the subject, drawing information from the analogy of the Scripture, and then working on a logical outline of the message, using syllogism, alliteration, parallelism, contrast and every literary device possible. This outline should be the minister's own. He will cripple himself if he refers to someone else's outline before he develops his own. Once the outline has been formed on the basis of the information gathered personally, it is possible for the minister to consult a commentary. This is necessary to see if he has missed any great thought or if he has misinterpreted anything. Then he should use his file or book index of reading in order to gain objective illustrations or added information. Following this, it is ideal to write or to dictate the message. For the first fifteen years of my own ministry I either wrote out or dictated every sermon which I preached. Finally, it may be necessary to re-outline a message after it has been dictated because of new thoughts which come in the process of dictation.

The last step in preparation is that of memorization. For me it would be folly to attempt to verbally memorize a dictated sermon. It would place me in a strait jacket. Once having dictated a sermon, I have expressed myself on a topic and the words are available for public expression. Then

I attempt to memorize my outline so that the outline is before my mind photographically when I am preaching. It is also necessary to memorize poetry, which is quoted, or Scripture, or a quotation from some supporting author. Because of this memory work, it is necessary for the preacher to save Saturday night inviolate for refreshing his mind upon his sermons. Then he may enter Sunday with a spirit of confidence.

III. THE USE OF NOTES IN PREACHING

Whether a minister preaches with notes or without, depends upon his own ability. Do not make any practice a fetish. Some ministers are very effective when they use notes, as is the evangelist Billy Graham. Other ministers are very ineffective when they use notes because they are too closely tied to them. In a controversial subject, when there are long quotations from other writers, it is essential to use notes. Normally, my practice is to preach without notes but in a polemic sermon, such as "What Cardinal Spellman Wants for the American Schools," I carefully use notes that I might not be misquoted or mis-accused by the press.

If the preacher does his work well in preparation, he may usually preach without notes. This means perspiration, discipline and effort in the preparation. If he uses the syllogism, logic, order and alliteration, he will find that when he finishes one topic it automatically will land him before the next. He will have no difficulty remembering when he is standing in the pulpit. Thoughts will flow through him in the order in which he has arranged them and they will have a logical and convincing effect upon the hearer. For this reason, I should like to emphasize and re-emphasize the importance of the outline. It is impossible to preach without notes unless one has conquered the technique of developing an effective outline.

Let the minister depend upon his own mind and on the promise of God. The Lord has promised to bring all things to our remembrance. We never can remember something we have not known, so knowledge is necessary before remembrance. But the promise is there. On the first day on which I preached two sermons on one Sunday, I awoke early in the morning with my outline clearly etched before my mind. In an ejaculatory prayer, I said, "Lord, if I can see this sermon now, why should I use notes." So I got up and went out in the cemetery of a little church in Ansonia, Ohio, and preached my sermon from memory. There came to me the promise, "I will call all things to your remembrance." Then I went into the church and as I entered, the Sunday School was closing by singing the hymn, "Standing on the Promises." I promised the Lord that if He would fulfill His promise, I would never preach with notes. That was thirty-five years ago and the Lord has fulfilled His promise as I have attempted to fulfill mine ever since. I once told this story in a group of

ministers and there was present a minister who is now in the leading position in his great denomination. Some years later he told me that it encouraged him to preach without notes and that from that day to this he made it his practice to give a thorough preparation and then to preach without depending upon these written crutches to public speaking.

IV. THE PREACHER'S USE OF ILLUSTRATION AND HUMOR

Some men are artists in illustration but they do not become such artists without effort. Dr. W. E. Sangster, formerly of Westminster Hall, London, has written a book on *The Art of Sermon Illustration*, in which he tells us that he keeps a written record of all of his illustrations which occur to him as he is travelling about or reading. When he records these illustrations, they usually have no reference to his sermon, but having recorded them he invariably finds that sooner or later each illustration will fall into its proper place when he is preparing a particular sermon. No modern minister is more effective in the use of sermon illustration than Dr. Sangster. Thus, the practice of recording illustrations should be developed early in one's ministry. Along with this, the mind should be trained to observe so as to obtain illustrations. One preacher friend of mine, in taking a journey, will never allow himself to read a book or magazine until he has first of all through observation of people, or events, or nature, obtained ten illustrations which he has recorded. He who so trains his mind will be alert to illustrations. The preacher must develop what is called the homiletical bent so that his eye sees everything with the sermon in mind. It is only thus that faithful and adequate illustrations are available for regular, unremitting preaching.

Neglect of the illustration is a weakness. To declare that one is a philosophical preacher, or Biblical preacher, or doctrinal preacher and therefore does not use illustrations is but a subterfuge. Illustrations are necessary to open a window of light upon a difficult subject and they often will clinch a point such as no argument will do. Yet, illustration should not be dragged in for the purpose of the illustration itself, no matter how good it may be. It must merely be to throw light upon a point and not to be the center of interest.

Humor has a place in the pulpit when it is natural and spontaneous, but when it is deliberate or forced, it should be eliminated. People sense the difference. The minister who has a dozen or more humorous stories in one sermon gives the impression of insincerity and cannot long keep freshness of approach with a congregation. But if humor is Spirit-given and natural, it may be a delightful relief to seriousness or weightiness within a message.

V. THE GREAT OBJECTIVE IN PREACHING

The minister as a preacher must remember he is a vehicle of the Word of God. He is a sent man. He is a messenger. He is an ambassador. He is an herald. He is sent to proclaim the truth, to convert sinners from their ways, to convict the mind of truth, to edify the heart in faith, to exhort unto sacrifice, and service, and holiness. The preacher is the mouthpiece of God, proclaiming a "thus saith the Lord," exercising the prophetic office for the salvation of the people.

Every proper instrument and resource of the preacher should be dedicated to God for this purpose. Let him follow the example of the Lord Jesus as a preacher, who said "The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord." He who has such a call can never be happy in any lesser work or in any substitute activity. His greatest joy is to witness the blessing of the Lord in the repentance of sinners, the edification of the saints, in the accomplishment of the work of the Church, and in the reviving of God's truth in the minds of men.

THE CHRISTIAN AND LITERATURE

BASTIAN KRUTHOF

Regardless of how many people are aware of its presence, literature is here to stay. Voices speak to us from stones, clay tablets, papyrus rolls, parchments, and endless miles of paper from the roaring presses. All that is written is not important, but much of it is. Books of lasting significance are our heritage.

We Christians had better ponder afresh the memorable words from Milton's *Areopagitica*: "As good almost kill a man as a good book: who kills a man kills a reasonable creature, God's image; but he who destroys a good book kills reason itself, kills the image of God, as it were, in the eye. . . . A good book is the precious life-blood of a master spirit, embalmed and treasured up on purpose to a life beyond life."

THE PROBLEM

The problem of reading is always with us for the simple reason that we are rational creatures who cannot get along without words. We could do without endless chatter and blatant cacophony, but books, as disciplined expression, are necessary for complete living.

Our concern is to get ourselves and other people to read, and that includes Christians. Fully aware of the reports that reading is slowly coming into its own, that libraries are issuing optimistic figures, we still know that vast numbers of people are not interested in books. A large New York department store takes in more money annually than all the book stores in the country. Some years ago Andrew Blackwood said that the average sale of a religious book (non-fiction) is 2,000 copies.

In our country there is keen competition from radio, television, automobiles, sports, and many other interests that "steal the tender grapes" of a person's time. It is also true that many folk get whatever reading they do on the fly from slick magazines with more pictures than words, and from digests featuring pre-masticated and pre-digested articles that make readers speak with authority. We Americans are in a hurry and have little time for rumination. Even Christians are apt to substitute salvation by meetings for salvation by grace. If attendance does not save time, it at least spares meditation.

WHY DO WE READ?

Perhaps we read to escape. Such reading often has a bad connotation. It is an unwise practice if we are trying to run away from ourselves and

our problems, refusing to face life's very confrontation.

But reading need not at all be an escape from life. On the contrary it may be a coming to grips with it at its best. There is such an experience as escape into life, into the past, the present, the future, into places and situations that are different, into the realms of the imagination, or into our very human selves. That is only a running away from the pettiness of existence and head-on into genuine living spawning its realism and idealism.

We should read for instruction especially when that is given artistically. Such reading is at its best when it gives us a more mature sense of the true, the good, and the beautiful. The hob-nobbing of mind with mind across the centuries and across all barriers of space is most enriching.

Reading is good also for entertainment, for sheer delectation. Far from considering it a waste of time, the disciplined reader revels in a good story, an inspiring poem, a definitive biography, or a spread of history. He delights in a scientific adventure that takes him from the atom to the farthest star.

WHAT SHOULD WE READ?

The question may just as well be put this way: What do we mean by good literature?

Our reading must always be a matter of selection not only because of the engulfing flood of books, not only because of the time element, but also because of our concern for quality in wide fields. Even then we may have to limit ourselves, indulging in some specialization. But the latter should not prevent a certain amount of straying for the broadening of our depth.

In considering the various fields one can not begin to give exhaustive lists. A few samples will have to do. In history (begging the historians' pardon) there are Churchill's six volumes on *The Second World War*, written by a man on the scene and behind the scenes, who is also a wizard with words. His *A History of the English Speaking Peoples* in four volumes is a stimulating review of our past in the light of which we should understand our present better. Schlesinger's *The Crisis of the Old Order* should keep Republicans and Democrats awake or a-fuming. As to biography there are *The Golden Shore*, a life of Adoniram Judson, and George Seaver's recent book, *David Livingstone*. In philosophy one may as well begin with the *Dialogues* of Plato and go on from there. In Religion and Theology one can go from here to eternity. The Bible offers both starting point and goal. Christian classics abound from Augustine to C. S. Lewis and the yet unfinished theology of Karl Barth. Science is appealing for its own sake and for its relation to the classics, for the old

debate between Matthew Arnold and Thomas Huxley is flaring up again in evaluating education in this country. Poetry and the novel have been with us for a long time, and if we ignore them, we are the losers.

For our purpose we shall limit ourselves to fiction with an occasional reference to poetry to emphasize a point.

Select reading in this field is not at all a waste of time. This statement contradicts that thoughtless opinion which holds that novels are less than serious literature. It is a mistaken notion needing correction.

A good novel is a commentary on, a criticism of human nature and life itself. It helps us to understand life, to enjoy it, and to evaluate the good and the bad. The fundamental problems of civilization are reflected in such literature.

Good writing is marked by style, imagination, a grasp of life in its realism and idealism, an insight into nature and human nature within the framework of life's ultimate significance, or (for some as we shall see) insignificance. What Arnold said of Sophocles, the tragedian, can be said of great fiction. It sees life steadily and sees it whole.

Santayana once wrote that "Art is a delayed echo." Great literature, reflecting on life, presents it in its shadows and brightness. Emphasis on one or the other depends on the author's ultimate convictions or lack of them.

A good novel is much more than reporting which we leave to the newspapers. Years ago they reported a cold-blooded murder in the state of New York. Out of the facts Theodore Dreiser wove *An American Tragedy*. Years ago a bridge built by the Incas collapsed in Peru. Five persons were hurled to their death. These are the facts. But Thornton Wilder, reflecting on those five persons, wrote *The Bridge of San Luis Rey*. He grappled with the problem with which Jesus dealt when he spoke of those on whom the tower of Siloam fell and of those whose blood Pilate mixed with their sacrifices. Wilder did not come up with a solution, but Jesus did. Of such stuff novels are also made.

Lately we have been reading of Lana Turner and her neglected daughter who killed an underworld character. A novelist with rare insight could make much of that situation. His book would deal with sin and prodigal sinners who waste their lives in riotous living, with what is sown and with what is reaped. And if it were to be a great book, there would be in it more than a hint of a shining redemption.

There are various kinds of novels dealing with varied situations, reflecting on certain phases of human life, posing problems, giving infor-

mation but, better still, interpretation, offering solutions perhaps, but always needling us to think.

Groupings with a few samples may be helpful.

There are historical novels. Among the greatest of these is *War and Peace*, its thesis quite the opposite of Carlyle's *Heroes and Hero Worship*. The novels of Kenneth Roberts and Van Wyk Mason reveal much about our early American history. Then there is *Andersonville*, a grim story of the plight of Northern prisoners in a Southern prison camp during the Civil War.

Our last two World Wars have spawned much fiction. Think of *All Quiet on the Western Front*, *A Farewell To Arms*, *A Bell For Adano*, *The Young Lions*, *From Here To Eternity*, and *The Wall*, that tragic story of the Jews under Hitler.

There are novels of social concern like *The Forsyte Saga*, *The Grapes of Wrath*, *F.O.B. Detroit*, *Native Son* (the Negro), *The Stars Look Down*, *The Outward Room*, and *Peyton Place*.

In philosophical fiction there are *Moby Dick*, dealing with the tragic sense of life, and *The Fountain*, full of Platonic thought.

Some books excel in characterization. We think of *Death Comes For the Archbishop*, *Goodbye, Mr. Chips*, *Elmer Gantry*, *Arrowsmith*, *Heaven Is My Destination*, and *The Apostle*. The preacher, the priest, the teacher, the doctor, the missionary are excellent subject matter for fiction.

CHARACTERISTICS OF MUCH CONTEMPORARY FICTION

When we consider the best literature of the last three or four decades, it is evident that the aesthetic level is maintained. That is essential for without it a book can not be a work of art. A writer must have a certain native ability, but he must also acquire the necessary skill through years of practice. We may speak of words as flowing, but a good writer taps his dam and cuts his channels. Also his sensitivity, insight, and imagination are always at work. The reader must learn to enjoy, not only a good story, but also an author's skills. The fiction of our decades offers many good samplings.

Literature, reflecting on life, has certainly reflected on the wars and their aftermath. That accounts for the realism, naturalism, a-moralism, and much of the hard-hitting quality of some fiction. But in it all there is an insight into human nature, a revelation, directly or indirectly, of original sin and the dreadful consequences that follow from man's insensitivity to grace.

We may find in it rebellion or despair at the bankruptcy of a machine

civilization. Stephen Vincent Benet has expressed it in *Nightmare With Angels*:

"You will not be saved by General Motors
or the prefabricated house.
You will not be saved by dialectic
materialism or the Lambeth Conference.
You will not be saved by Vitamin D or
the expanding universe.
In fact, you will not be saved."

A character in Robert Sherwood's *The Petrified Forest* voices the disillusionment found in some fiction: "The Petrified Forest is a graveyard of the civilization that's been shot from under us. It's a world of outmoded ideas. Platonism—Patriotism—Christianity—Romance—the economics of Adam Smith—they're all so many dead stumps in the desert. That's where I belong."

Some of this fiction has as its central theme what Ernest Hemingway has put into a short sentence: "There is no remedy for anything in life." Whatever perpendiculars there are must be of man's own making. Much of it is humanism tinged with pessimism, sometimes exploding into sensualism.

If this is shocking to a certain type of reader, it is really not more so than life itself. This is the kind of world in which we are living. These are the kinds of people that form a large fraction of our population. Such are the life situations in crowded cities, rural areas, and war zones on land and sea. Shutting eye and mind to it all is but living in a fool's paradise. However, it is not the whole of life as we see it, and that is where our criticism can begin.

A significant characteristic of much of this fiction is the wide gulf between aesthetic skill and theological awareness. Where there is an absence of real religion or even a hatred of it, the whole of life is not portrayed. Injustice is done to what should be the whole man. As Stanley Romaine Hopper puts it: "The problem of faith is not settled on the aesthetic level."

T. S. Eliot has criticized the bias well. Says he, "The whole of modern literature is corrupted by what I call secularism, that is simply unaware of, simply cannot understand, the primacy of the supernatural over the natural life: of something which I assume to be our primary concern." He describes the modern temper, also in literature, in his poem, "The Hollow Men."

It can be said of some writers of fiction that they do not know Christianity even objectively. There comes to mind a quotation from an un-

known writer by Halford Luccock: "Most Oxford novels have been written by elderly ladies on the basis of a one-day visit thirty years before, to Cambridge."

More than it may be realized much of our fiction lives on borrowed capital. It cannot leave Christianity quite alone. Witness the gleeful or at times malicious caricaturing of ministers, though not of priests, and of churches and some of their members.

Fiction can be theological even if by indirection. It sees the plight of man within a framework not wholly of his making. Within the past year there appeared in *The Christian Century* an article dealing with the theological implications of the "Western." It was delightfully written by an enthusiast who saw more than the average reader.

In some books there is even a return to a sense of values. Edna St. Vincent Millay gives expression to that in "Conversation At Midnight" when she says, "Man has never been the same since God died. He has taken it very hard." A line from Gamaliel Bradford brings it home to us as well: "I sometimes wish that God were back."

This is all to the good. If art is "a delayed echo." Christianity through the centuries has blessedly plagued many a writer with all of that and more. Perhaps religious existentialism and Neo-Orthodoxy will become voices echoing in some fiction. It is no vain hope that our Reformed witness may do so as well.

WHAT MUST WE CHRISTIANS DO?

Certainly we must develop an aesthetic appreciation and theological awareness. The two are definitely related and are necessary for an adequate critique. Honoring both will avoid that sweeping condemnation rather common among those who are not capable judges.

Among Christians there are those who have developed an ultra-Puritanic attitude. They deal largely in negatives and prohibitions, forgetting that the Bible is both realistic and idealistic. In no uncertain terms it presents sin and the sinner and goes on from there to the redemption of the sinner from sin. It is never goody-goody in its approach to life, nor does it wrap people in cellophane. If our fiction does not present redemption, it nevertheless gives a study of human nature whether it knows it or not or wants it or not.

The discerning reader is aware that in much fiction there is an overemphasis on sex from a naturalistic perspective. The subject has its appeal, and publishers as well as authors know it. But sex is not sin. It is a great part of life as the Creator made it. Whatever interpretation one may give of the Song of Songs, the fact is still there that its presentation of love goes far beyond prudery. We should keep that in mind when we analyze fiction.

There is a lot of stuff today that is sheer dirt for dirt's sake. That does not make it literature. We must learn to distinguish between the trivial and the significant. We certainly have no right to lump it all together and throw it all out because of an untrained fastidiousness which lacks discernment. If we are incapable of judging, we should bow to the experts for the simple reason that we are not all experts on everything. There is always the danger that we become more squeamish than the Creator Himself.

The best fiction deals with more than sex. It contemplates life, reveals at least the natural man, though it may do more, and as much as says, "This is man, and it is not a very complimentary picture." That way it has theological implications whether recognized or not. Our problems are basically theological. Much of our fiction is at least an explication of the first part of the Heidelberg Catechism.

When it comes to reading we Christians should strive for that maturity which allows us to be our own censors. That will save us from throwing the baby away with the bath water. For example, some people are shocked by the language and the action in *The Grapes of Wrath*. That way they have done with the book. But they are not at all shocked by the plea of the book: the plight of the sharecropper. They are too moral to read the book but not quite moral enough to be disturbed about a vexing social and moral problem in which we all are involved.

Being our own censors permits us to pick up a few nuggets and let the trash go. *Peyton Place* hardly deserves mention. Even the slick magazines called it scum. But in it there are two sentences which stuck with me. One is spoken by an editor who admits he does not have the courage to do anything about anything. He says, "How easy it is, how dangerously easy it is to hate a man for one's own inadequacies." That is no mean commentary. The other is a line borrowed from the poet Buchanan: "I saw the starry tree Eternity put forth the blossom Time." That sounds a higher note above the dissected sordid lives.

It is also the duty of us Christians to develop our talents for reading and writing.

We have had enough of the inane, spineless "Christian" stories which at times win prizes. These so-called "safe" books deserve the scorching criticism one of them received some time ago in *Christianity Today*. They do not come to grips with life, do not understand human nature, are very weak in the delineation of character, and their style is artistically nil. Grace Irwin's novel, *Least Of All Saints*, in spite of some literary weaknesses, is far superior to these. Perhaps because it is, it has won no prizes as far as I know.

We Christians would do well to take as our guide the Bible as great literature. Our conviction that it is far more than that should not despoil our literary birthright.

Here is style, a style that has molded Shakespeare, Milton, Ruskin, Carlyle, and many others. Here you find imagination and insight into man; the long and varied pilgrimage of the sinner made saint under God. It should spur us to write and to appreciate good writing. A concern for the first-rate will put the second or third rate in its place.

Because Christianity has a message, the Message, it must influence literature. It has done that directly or indirectly. Evil is usually more interesting than the good; it makes the news. But the triumph over evil is what really makes life worthwhile. That is Christianity's contribution to life, to man, to literature. If we handle this divine gift well, it can and it must be reflected also in our writing.

Amos Wilder has said, "We need more of the experience of grace, less of that of perdition." That is the corrective many of our novelists can stand. If they involuntarily exploit original sin or at least man's evil inheritance, they are doing a half job well. At least the more serious among them are not enraptured by man's inherent goodness. That far they are at one with the Word in which the very Cross allows no room for shallow optimism. God has taken sin very seriously. But He has also taken salvation exceedingly seriously. We need more Christian fiction that can handle this major theme from eternity to here and back again.

RENDER UNTO CAESAR

ARTHUR J. DE JONG

One of the deep mysteries which confronts the present Christian Church is the association of the Russian Orthodox Church with the Soviet regime. Much research has been done in recent years in the interest of discovering how a part of the Christian Church can have such intimate associations with a force which seemingly is in contradiction with Christian principles. Many questions are being asked about the church and its role in Soviet society. What is the church's relationship to the state? What part will the church play in the future of Russia? What would the Russian Orthodox Church do in the event of an East-West military conflict? These are just a few questions which haunt the mind of the Western observer as he views the Soviet regime and the Orthodox Church from outside the Iron Curtain. In this paper we shall address ourselves to the problem of the peculiar character of church-state relations in Russian history, so that we may better understand the role of the Orthodox Church in contemporary Russian society. There has been a definite, observable position in church-state relations in the history of Russia. In order to see this relationship and its effect upon contemporary Russia, we must briefly sketch certain periods of Russian history which the writer feels are the formative periods, and the periods of testing in this relationship.

THE BYZANTINE INFLUENCE

In contrast to Rome, where the leadership of Hildebrand (Gregory VII) initiated a policy in which the pope was the head of Christendom, including the secular and religious, the Byzantine Church always had to reckon with the emperor. Constantine set the pattern for later rulers by presiding at the council, arresting and freeing when he chose.¹ Emperor Theodosius imitated Constantine by calling an Ecumenical Council in 381 A.D., in which he played a rather arbitrary role.

"The tendency toward imperial domination of the Eastern Church was carried much farther by Justinian, who established the system known as Caesaropapism. Justinian not only made it his aim to keep in his hands the government of the clergy and to preside over their destinies, but also considered it his right to rule the life of the clergy, to name men at will to the most elevated posts in the hierarchy, to impose himself as mediator

¹Curtiss, J. S., *Church and State in Russia*, p. 4.

and as judge in ecclesiastical debates. On the other hand, Justinian . . . exerted all his efforts to establish unity of faith among his subjects, frequently participating in dogmatic debates and imposing final solutions in disputed questions of dogma."²

Caesaropapism did not end with Justinian. Heraclius I interfered in a religious conflict in 638 A.D. and, when the pope condemned this action, the succeeding emperor, Constantine II, had the pope arrested and after bringing him to Constantinople, had him subjected to terrible indignities. Leo III wrote to Pope Gregory II in the eighth century, "I am emperor and priest." Emperor Leo VI, in 866, issued ordinances on strictly ecclesiastical matters without calling a church council. In the ninth century, Emperor Basil published his "Epanagogue," which repeated the theory of "symphony" or "harmonious equality" of patriarch and emperor, which had been proclaimed at the Seventh Ecumenical Council in the eighth century.³

Great patriarchs, such as Photius and Cerularius, were deposed by emperors. Alexis I deposed Cosmas in 1081, and he deposed Eustratius three years later. Under Manuel I (1143-1180), there were ten patriarchs, of whom several were deposed by the emperor. Isaac II, who became emperor in 1185, set up five patriarchs in six years; of these the first three were deposed by Isaac. Isaac declared himself equal in rights and power with the Apostles; therefore he went about despoiling the church of sacred objects.⁴ Thus we see that the Byzantine Church was at the disposal of the emperors. The patriarchs were subject to his approval and removal. "This was the Church to which the Russians belonged—a Church renowned for the splendor and the beauty of its rituals and adornments, but subject to the civil powers. This Church is more than full measure *rendered unto Caesar*."⁵

Through the gateway of the Black Sea, because of commerce, medieval Russia came into contact with Byzantium. As a result of this contact, Christianity came to be the religion of Russia. Among the romantic traditions there is the story of Olga who went to Greece, and when in Constantinople, accepted the Christian religion as her own. She was given the name of Helena by the patriarch in 955 A.D. There is also the tradition of Vladimir, Olga's grandson, who is said to have heard representatives from various lands and then decided on Christianity from Constantinople as his grandmother had done. Among those who tried to persuade him were Mohammedans from among the Bulgars, the German Catholics from the West, the Greeks from the South, and the Jews from various places.

²*Ibid.*, p. 5.

³*Ibid.*, p. 5.

⁴*Ibid.*, p. 6.

⁵*Ibid.*

Vladimir, as the story goes, sent out envoys to investigate each of these. The envoys who went to Constantinople reported as follows:

"They took us to the place where they worship their God, and we knew not whether we were on Earth or in Heaven, for surely such richness and magnificence could not be found anywhere upon the Earth. We cannot recount it to you; only this we know, that God abides there with His people, and that their service surpasses that of all other places."⁶

After this, the Boiars told how Olga, his grandmother, had adopted this religion. Thereupon Vladimir accepted the form of Christianity found in Constantinople. Whether this tradition as to how it happened is true or not is not important—it adds excitement to the story. The thing that is important is that Vladimir cast down the idol, Perun, on the hill-top of Kiev and adopted and built up a church of Byzantine flavor. This affected subsequent Russian history, in fact shaped its destiny. Christianity, Byzantine form, became the religion of Medieval Russia with its center at Kiev. The religion of Byzantium opened up the subsequent flow of all the principal elements of Byzantine civilization. It must also be noted that this tie with Byzantium linked Russia to the West before the eleventh century but also formed the break with the West after the eleventh century, because of the break between Rome and Constantinople. Certain military pressures from the Western countries of the Poles, the Germans, and the Swedes widened the break and forced Russia's ties with Byzantium to be binding. By 1000 A.D., the die was cast in Byzantine form.

Iaroslav, who succeeded Vladimir, made an agreement with the Byzantine authorities about the status of the Russian church. These relations had not been defined under Vladimir. The church was organized as a diocese of the Patriarchate of Constantinople, with the Metropolitan of Kiev at its head.⁷

In 1051 Hilarion, who was a remarkable leader, was made the first Metropolitan of Russia. The church became the main vehicle of Byzantine culture to Russia. The church brought in not only religion, but literature, fine arts, and music as well.⁸ The Gospel was translated from the Greek to Slavonic by Byzantine missionaries who entered Russia to bring about its Christianization.

In 991, Bishop Leo was sent from Constantinople to begin the organization of the church in Russia. For the first four and a half centuries, all but two of the metropolitans were appointed from Constantinople. Hilarion (1051) and Clement (1147) were the two exceptions. These were appointed by the Russian Prince. It became tradition for the metropolitans to be appointed from Constantinople. The organization followed

⁶Frere, W. H., *Some Links in the Chain of Russian Church History*, p. 10.

⁷See Vernadsky, G., *A History of Russia*, p. 40.

the pattern of the Greek church. The outlying bishops became dependent upon the central bishop in Kiev. When Russia was divided and ruled by individual princes, the bishops often held a stronger position than the Prince. But, as the civil government became more unified, the picture began to change. As the political organization of Russia unified, the balance of power began to alter. Evidence for this fact can be seen in that as the Grand Prince of Russia moved his capitol from Kiev to Vladimir and then to Moscow to avoid the Mongols, the Metropolitan of Russia followed.⁹

At various periods, when the civil government was in trouble, the church served as a unifying force for Russia at a time when there would have been utter chaos. But when the government had weathered the storm, the church again fell to second place. In summary, for approximately two centuries, Russia was dependent upon Constantinople because of the latter's greater wealth, glory, prestige, and learning. Russia was subject to the Patriarch of Constantinople. Service books, rules of canon law, and all other elements were imported from the Greeks. Until the Mongols, all the metropolitans, with the exception of those mentioned above, were Greeks, named and consecrated in Constantinople. Some of the bishops were Russian, but they looked to Constantinople for leadership. They recognized the emperors of Constantinople as elect of God.¹⁰ However, the higher clergy in Russia had more authority than the Russian princes who, in theory and in practice, had to bow to Byzantine emperors. But even this changed when the political power shifted from Constantinople to Russia, as we shall see in a moment.

The period of the Mongols changed this picture. The Mongols raided Russia in 1223, and fourteen years later, they came in full force and conquered all of Russia. They controlled western Russia for approximately one century, and eastern Russia for about two centuries. At first the result of the Mongol invasion was painful for the church. The clergy, as well as the cathedrals, monasteries, and churches, were destroyed. Kiev, the metropolis of the old Russian church, was utterly destroyed and could not be used for a long time.¹¹ After Mangu-Temir's immunity charter, things grew better, and after some time the church was better off than before. This immunity was given to the church only. It was at this time that the church in Russia was less dependent on princely power than in any other period of Russian history.¹² After the church was granted immunity, it began a vigorous growth and showed much vitality. "The Russians paid

⁹*Ibid.*, p. 52.

⁹Frere, *op. cit.*, p. 55.

¹⁰Curtiss, *op. cit.*, p. 7.

¹¹Vernadsky, *op. cit.*, p. 80.

¹²*Ibid.*, p. 78.

tribute to the Tartars, but in revenge they subdued them (Tartars) to the yoke of Christ."¹³ The Mongols followed a policy of toleration of Christianity after their first rule of terror. "Thus lofty ideas intermingled with savage greed and physical brutality. . . ." ¹⁴ It was during this period of civil persecution and religious toleration that the church of Russia held the nation of Russia together. Thus, while the civil order was dominated and repressed, the church was free to grow. But as the Mongol rule waned, the Grand Prince's power outgrew that of the Metropolitan. Once again the Grand Prince took over first place in Russia and the Metropolitan fell to second. The Grand Prince moved to Moscow; the Metropolitan followed. The Grand Prince of Moscow became the sole ruler after the surrounding princedoms were enveloped by him. This growth and unification brought about a new national consciousness. There was need of a foreign policy as well as domestic legislation. Muscovy developed into Russia; a principality became an empire, and a Grand Prince became a Tsar.¹⁵

The Mongols did not leave without making an impression. As a result of their rule, the church became an integral part of Russian civilization. It was adopted into the web of Russian life. The people of all classes looked to the church in this period of trial for spiritual advice. The Mongol rule caused Christianity to be spread to the rural and lower classes of people, resulting in a general turning toward Christianity by all classes of people. Since the church of Russia was shut off from contact with Constantinople during this period, there was a more complete reliance upon Russian ingenuity for the propagation of the Orthodox faith. There was a long break in the supply of Byzantine tradition, which brought about much more self-reliance. Probably most significant of all the results was the rather surprising fact that, in the end, in spite of the fact that the church fared more favorably under the Mongols, the civil power became more powerful than the church. The crowning feature of the Mongol departure was that, in 1440, the Russian church became independent of Constantinople except in name; and, also as a result of this spiritual independence, the civil government became autonomous.

Two events aided Russia in her struggle for autonomy. One was the turning of Constantinople into a Uniate church. Because of these "Romish" leanings, the church in Russia considered the church at Constantinople "schismatic."¹⁶ Russia thereupon called a council of Russian bishops to elect a new metropolitan. Bishop Ionia (Jonah) was elected the new metropolitan of the autonomous Church of Russia in 1448.¹⁷ The other

¹³Frere, *op. cit.*, p. 26.

¹⁴Vernadsky, *op. cit.*, p. 58.

¹⁵Frere, *op. cit.*, p. 57.

¹⁶Vernadsky, *op. cit.*, p. 82.

¹⁷*Ibid.*

event was the fall of the city of Constantinople to the Turks. The Cathedral of St. Sophia became a mosque. This was too much for Russia's new feeling of nationalism. Russia was now looked upon as the "Holy Land." It was believed by the Russians that the fall came because Constantinople had strayed, had become impure. The course of events seemed only natural to the Russians. Constantinople had become unfit to hold the lofty position, so God had brought political destruction to pay for her spiritual decay. It seemed to the Russians as if God had appointed Russia to fulfill this lofty calling. Even though political freedom came to Constantinople a little later on, the Russians felt that Constantinople could not resume control because she was in the camp of infidels. Thus the Russian church and state came to their lofty position. "Even the extinction of the Unia later on did not wipe out the impression. The Russian church came to a new stage of self-consciousness, for it felt that thenceforth the future of Orthodox Christianity must mainly depend, not upon Constantinople, but upon Moscow."¹⁸ The Grand Prince now assumed the position formerly held by the Eastern emperors—*that of protector and guide of the church*. Even as the Church of Byzantium had been ruled to a great extent by the emperor—even so in Russia. The title of "Third Rome" was fully as useful to the Russian civil authority as it was to the church.

In order to facilitate the move from Constantinople to Moscow, two symbols were used—a marriage and a set of titles. Ivan III of Russia married Zoe (Sophia) of Constantinople in 1472. Sophia renounced the Latin tradition of the Unia and accepted Orthodoxy. "This gave Russia a new ground for regarding themselves as the inheritors of the imperial and Orthodox tradition of Constantinople."¹⁹ The next move, under the influence of Sophia, was the use in public and on legal documents of such titles as "Lord of all Russia," "Tsar," and "Autocrat." Ivan also adopted the Byzantine crest of the double-headed eagle.²⁰ Thus the transition became official: Holy Russia! The Metropolitan of Moscow, Zosima, spoke of Ivan III as "the child of God, shining in Orthodoxy, the truly-believing and Christ-loving Grand Prince Ivan Vasilevich, Sovereign and Autocrat of all Russia, the new Emperor Constantine over Constantine's new city, Moscow, and over all the Russian Land."²¹

These words convey how Caesaropapism prevailed after the transition from Constantinople to Moscow. It was still the church that "rendered unto Caesar!" The ensuing period proves this point. The Tsars felt that it was their duty to protect the Church. Ivan "The Terrible" was hailed as "the unshakable pillar," "the immovable foundation of the Christian Church,"

¹⁸Frere, *op. cit.*, p. 58.

¹⁹*Ibid.*, p. 59.

²⁰*Ibid.*, p. 60.

²¹Curtiss, *op. cit.*, p. 13.

"the holder of the reins of the Holy Church of God, which is the throne of all bishops and priests, the sage helmsman of the ship of the world."²² It was because of his ruthless dealings with the church that he was called Ivan "The Terrible." Yet the church was subservient to the state. This it had received from Byzantium.

The doctrine of Greek Orthodox Christianity has not been tampered with since the days when John of Damascus drew its various parts together. It has never been changed. The Russian Orthodox believe that it is pure; that it has not been polluted at all and therefore, *it is the true religion*. Russia has become its protector. This is a very significant factor when the state is in trouble externally. The church will rally to the aid of the state in order that the state may continue to maintain the purity of the church, which the state could not do if overthrown. The state is the protector of the church and if the state is in trouble, then the church is in trouble.

Very closely tied to this is Russia's sense of destiny, which she received in conjunction with her belief in the purity of her doctrine. She has a task to perform. She is the defender of the truth of God. If Russia falls, then who is left to work for God in truth? The most sensitive Russian writers and thinkers throughout the centuries have had "an intuition of universal history as the growth of the Kingdom of God." They feel that Russia has a role in this process. It is found in what Isaiah said about "the living remnant."²³ The idea of the "Third Rome" is an integral part of this sense of destiny. The term "Holy Russia," which has been used very often by Russians, explains in part what attitude they hold toward their part in the Kingdom of God. In the sixteenth century, a monk named Philotheos wrote to Grand Prince Basil III: "Listen and attend, pious tsar, that all Christian empires are gathered in your single one, that two Romes have fallen, and the third one stands, and fourth there shall not be" ²⁴ The Emperor or Tsar had a very important part to play in the destiny of Russia and in the Kingdom of God. But more than that of the Tsar was the part which the nation, people, or land of Russia played in the Kingdom. This is brought out by the term "Holy Russia." The term "Holy Russia" is "a territorial concept insofar as it embraced the land of salvation, with its icons, saints and the Christian Russian people. The way in which the epithet was used in popular folk songs and epics did not prescribe the political form of Russian society; that is to say, Russia could be 'Holy Russia' whether there was a Tsar or not."²⁵ Dostoevski points out the fact that it was the Russian Orthodox people, the land, the nation

²²*Ibid.*, pp. 13, 14.

²³van Paassen, Pierre, *Visions Rise and Change*, p. 258.

²⁴Cherniovsky, M., "Holy Russia," *Amer. Hist. Rev.*, April, 1958, p. 619.

²⁵*Ibid.*, p. 625.

as a whole, when he refers to them as the "God-bearers."²⁶ It is this task, this destiny, which the Russian feels is his.

Another fact to consider is that Russia received a very highly liturgical type of worship. Christianity for the believer in Russia is the participation in the liturgy. That is enough. Allow me to quote Frere as he discusses this same point. "The liturgical controversies exemplify the fact that his [the Russian Christian's] religious interests are mainly centered in the worship. Dogmatic discussion has not the same interest for him. The main duty in Church life is faithfulness to the tradition; and the typical individual does not wish to claim the right to a private opinion of his own. Indeed, on the contrary, he is constitutionally suspicious of himself in all matters of religious judgment. In the sphere of worship equally he feels the subjective to be dangerous. Safety lies in clinging on to the objective. Piety is therefore expressed by observances rather than by feelings. Religion lives on acts (of worship), not sentiments. To such a mind not only is worship and institutional religion congenial; but it is most congenial when it is most objective. So the Russian service is a drama, presented before the worshipper and participated in by him. What he sees is an open representation of spiritual happenings, and his gaze rests upon it and dwells upon it. What he hears is the representation of heavenly sounds, and he is not stirred interiorly by them so much as held by them exteriorly."²⁷

Russian Christians are keen observers of the first half of the Decalogue. Worship, prayer, and confession of sin are a part of the air they breathe. But not so with the second half.²⁸ All through the tradition of the Russian church, preaching and teaching have been rare; worship is in the dominant position. Anyone who has desired to reason and think rather than worship has gone hungry.²⁹

Monasticism plays an important role in Russian society as well as in the church. This she also received from Constantinople. The monks have played a very important part in Russian society. The state as well as the church and the lay people have looked to them for advice and spiritual counsel. Contemplation rather than an active Christian life has been the dominant theme of Russian monasticism. This has greatly influenced the type of character they have inspired. A life quite separate from this passing world is desired, the implication being separation from politics and its relation to Christianity.

There is a strain of pessimism which runs through Russian Orthodoxy. Actually, the dedicated Christian despairs of this world. The liturgy has

²⁶*Ibid.*, p. 634.

²⁷Frere, *op. cit.*, p. 146.

²⁸*Ibid.*, p. 148.

²⁹*Ibid.*, p. 149.

taught him that this world will be transfigured and replaced by a new heaven and a new earth. He wants a definite break with this world, so he doesn't waste his time trying to transform it. He will wait until it is transfigured. The liturgy itself fosters these sentiments.³⁰

Russian Christianity is against any kind of legalism. "Nowhere is Orthodox opposition to what it esteems legalism and authoritarianism more marked than in the sphere of personal conduct. Horror is expressed at the precise directions and careful distinctions of Western moral theologians as being manifestations of the letter which killeth; the spirit which maketh alive is the soul's love and worship of God, and these are the only true subject matters of Christian moral training. It follows that in a large measure the obligations of religion and morality are left to the individual conscience, rather than made the subject of positive Law."³¹ The result is that there is little obligation to moral law left in the individual conscience. With a faulty conscience, it is difficult to see a conflict in moral principles. This is also manifested by their transcendentalism. Little aid is given to the weak, maimed, halt, etc. Morality decays chiefly because of the lack of instruction. The spirit of detachment from this world is so strong that earthly sins are thought light of, "simply because they are earthly."³² While people were being shot down in the streets during the revolution, a congress of priests was discussing whether a white or a yellow surplice should be used in one of the services of the church.³³ Archbishop Vredensky, when speaking of the Orthodox Church, said, "It acquired pomp, power, and riches, but lost its soul."³⁴

This gives us some insight into the kind of Christianity that Russia received from Constantinople, adopted, protected, and practiced down through the years.

THE TSARS' INFLUENCE

We pick up our historical sketch midway in the seventeenth century. The account of this period of history could be entitled, "The Struggle for Power." There was a struggle between the patriarch and the tsar to see who would have the upper hand in the supposed balance or harmony between church and state. As the period opens, the tsar has greater power. This was a period when both the administrative structure of church and state needed reform. Both church and state were at a low ebb because they lacked able leadership. In 1652, Nikon was elevated to the post of patriarch. Before he became patriarch, he foresaw the problem of the struggle for absolute power between church and state. He refused to take office

³⁰van Paassen, *op. cit.*, p. 256.

³¹Attwater, D., *The Christian Churches of the East*, p. 166.

³²*Ibid.*, p. 168.

³³Mechlenburg, G., *Russia Challenges Religion*, p. 77.

³⁴*Ibid.*, p. 78.

unless he was made the supreme authority over all, in matter of dogma and rules of Apostles and Church Fathers.³⁵ He agreed to rule as patriarch only after the tsar and the bishops had promised "to obey him in everything as their shepherd and father."³⁶ Nikon believed that the patriarch and the tsar were to rule Orthodox society jointly, and that the patriarch, "the living image of Christ," was more important than the tsar. Nikon was granted the title of Great Sovereign.³⁷

We must point out that Nikon tried to enact a reform movement in the church which did not have the following of the lower class of society. Many of these formed the sect called the "Old Believers" as well as other sects which were opposed to the Orthodox Church from this time on.

At first Nikon had the favor of Tsar Alexis in all things. Nikon assumed an influential role in both church and state affairs. Because of his intrusion into the affairs of the state, the aristocracy looked upon Nikon with disfavor. At the height of Nikon's power, he ruled both church and state when Alexis was away from Moscow. He was extremely powerful. It looked as if the power was swinging from the tsar to the patriarch—from the state to the church. But Nikon's position did not last. He outdid himself. The tsar finally came to be alarmed at the power that Nikon was exercising. Things began to change. Nikon was ignored by Alexis. They quarreled and Nikon was retired to a monastery. A council was called and Nikon was deposed. Tsar Alexis had won. The next patriarch drew up a decree confirming full power of the tsar over the church.³⁸ In 1674, Joakim became patriarch. He tried to gain back the power of the church; but, although he was able to gain some ground, he was unsuccessful in any appreciable measure.³⁹ The succeeding tsars ruled with a mighty hand. Eight months after Nikon died, Peter the Great came to the throne. Frere writes, "The tame rule of two mild and pious sovereigns is followed by a materialistic tornado, barely controlled by a reforming genius. And in the hurly-burly, the liberties of the church finally were banished."⁴⁰ It is to Peter the Great that suppression of the patriarch first can be attributed. When Peter came to the throne, Joakim was the patriarch. The protests which Joakim made against Peter's irreligious ways were resented by Peter. When Joakim died, Adrian, a feeble old man who was against any change, became patriarch. After Adrian died in 1700, no one was appointed patriarch to take his place. Peter feared the ascendancy of another Nikon, so he sought to curtail the power of the church. He failed to have a new patriarch elected. Instead, in 1721, by his "Ecclesiastical Regulations," he

³⁵Curtiss, *op. cit.*, p. 17.

³⁶Vernadsky, *op. cit.*, p. 130.

³⁷*Ibid.*, p. 131.

³⁸Curtiss, *op. cit.*, pp. 19-20.

³⁹Frere, *op. cit.*, p. 120.

⁴⁰*Ibid.*, p. 124.

deprived the church of the autonomy that it had enjoyed previously. He placed the church under the administration of the Holy Governing Synod, composed of hierarchs appointed by himself. The tsar was represented by the Ober-Procurator who, although having no vote, had to mediate all the action taken by the Synod before the tsar would approve it.⁴¹ This new Synod was to take the place of the patriarch, to govern the church at Peter's direction. The membership of this Synod was not truly representative of the church, because it was selected from the clergy in the high ecclesiastical offices. Thus the lower clergy and the interests of the common people were not represented. The Synod was a tool of the tsar! In order that the members of the Synod would be "safe," they were required to swear, "I recognize and confirm with my oath that the supreme judge of the Holy Synod is the Emperor of all he Russians." Likewise, they were made to promise that they "would in all matters attempt to further everything which may bring true benefit and service to His Imperial Highness."⁴² Surely the church was "rendering unto Caesar."

Peter's westernizing policies had a great influence upon the church in Russia. Because of these policies the church no longer played as important a part in the life of Russia. Many people of the upper classes no longer felt the need of a church. The church's influence in cultural life also waned as Russia found a new source. It was the French Enlightenment which found a new home during the eighteenth century in the aristocratic circles of Russia. They became devoted to Voltaire instead of to the church.⁴³

Because of the schism between Orthodoxy and the Old Believers, many of the common people became bitter toward the Orthodox Church. Another reason was that the church neglected reform within herself and failed to see the need for any in the government and society.

Elizabeth, who ruled from 1741 to 1762, did some healing of the wounds of the church. Her reign was hailed as one of emancipation. But when Catherine came to the throne, the wounds were broken open. The clergy were subordinated. Much of the church's property was taken away and turned over to the serfs. The clergy were made to preach sermons in support of the state policy. During the reign of Catherine, there was a new inflow of French ideas. The new ideas were those of the Encyclopaedists, which were the radical principles which paved the way for the French Revolution. As a result there arose a new attitude between church and state—an attitude of indifference toward religion on the part of the state.

⁴¹Spinka, M., *The Church in Soviet Russia*, p. vii.

⁴²Curtiss, *op. cit.*, p. 24.

⁴³Vernadsky, *op. cit.*, p. 179.

The ideas from the West which entered Russia during the reigns of Peter and Catherine had a greater effect upon the church and state than was seen at first. These ideas laid the foundation for much of the twentieth century attitude toward the church. There was little change in policy from Catherine down to the twentieth century. There were periods of ascendancy and decline in both church and state, but the relationship remained essentially that of "rendering unto Caesar."

THE SOVIET INFLUENCE

The third great stage in the history of the Russian Church began in the twentieth century. This was to be the greatest period of crisis and testing thus far in the history of church-state relations. As we enter this period we must notice that there was much unrest in Russia. The lower classes were showing signs of revolt. Some leaders in the church felt the burden of the lower classes, but the majority in the church gave their allegiance to the tsar. In the attempt at social reform, the church took a very conservative stand as it backed the existing order. This is not surprising because as Curtiss points out, "the authorities of the Church were pursuing a policy formulated long ago in Byzantium and never forgotten in Russia"⁴⁴

The church realized that as a result of her allegiance to the aristocracy and the tsar, and as a result of the disfavor on the part of the lower classes, she stood or fell with the government. The church spoke out against any liberal or revolutionary tendencies in any class of society. The status remained about the same during the first fifteen years of the twentieth century. There was no great reform within the church for which the lower class clergy was calling; neither was there any diversion from the policy of the church promoting or protecting the status quo. Many commented upon the fact that this was a period when the church should have acted upon reforms, though the Imperial Government was in trouble with the lower class uprisings.⁴⁵

The First World War helped to unify the country in an effort against Germany. The church defended and promoted the state in this endeavor. It urged from the pulpit the defense of the government and urged the people to be loyal. As the war went on, many of the people became disillusioned with the part that the church was playing in the war effort. Even many in the lower strata of the church no longer defended the government and the war effort. Yet the hierarchy of the church persisted in its backing of the government.⁴⁶ The church printed and distributed leaflets on which were printed Scripture verses which were used to promote the

⁴⁴Curtiss, *op. cit.*, p. 32.

⁴⁵*Ibid.*, p. 319.

⁴⁶*Ibid.*, p. 381.

taking of arms for war.⁴⁷ The church was wedded to a tottering government and when it fell, its handmaid, the church, fell with it.

During this time, a church Sobor [Council] was called. It sought once more to establish the post of patriarch which had not been filled for many years. It also sought to re-establish the independence of the church from the state. This was in 1917, shortly after the Revolution. Tikhon was elected Patriarch. This was indeed a trying time to begin this task since the church was already being persecuted by the Soviets. In 1918 Tikhon issued a statement denouncing the Communist activities of persecution. In January, 1918, the Soviet government officially severed all connections between the church and the state. All property of the church was nationalized. The church had to receive permission to hold services. The war between the Soviet State and the church was on!⁴⁸

After the confiscation of property, the persecution and murder of many priests, and the peace with Germany made at Brest-Litovsk, the church began to anathematize the Soviets. Patriarch Tikhon, under the text, "All they that take the sword shall perish by the sword," blazingly rebuked the Soviets as his holy task. During 1918, the Russian Church fought the Soviet Regime as a deadly enemy and sought its extinction. In the leaflet type propaganda by the church was found the following: "According to their [the Soviet's] new decree, the Cross no longer belongs to the Church, nor the chalice, with the Holy Sacraments, nor the icons, nor the relics of the Holy Saints. All this belongs to the Bolshevik Commissars who profess no religion themselves, and recognize no sacraments. They will abuse all holy things. Will you let them do this? Will you not now defend them, Russian people?"⁴⁹ But the people did not defend the church, partly because the church had not heard their plea, partly because the Soviets gave them a better life than they had had before, and partly because the Soviets used diplomacy and tact in their suppression of the church, so as not to disturb the consciences of the people too much.⁵⁰ The Soviets did not retaliate, but waited.

Some of the immediate effects of the Soviet rule were the indoctrination of the masses with materialism; separation of church and state; divorce was made a civil matter; no religious instruction was allowed in any of the schools or churches; the clergy were forbidden to participate in cultural affairs; no icons were allowed in public buildings; the church could not collect the usual fee from its members; many monasteries were dis-

⁴⁷Curtiss, John S., *The Russian Church and the Soviet State*, p. 18.

⁴⁸Vernadsky, *op. cit.*, p. 402.

⁴⁹Curtiss, *The Russian Church and the Soviet State*, p. 55.

⁵⁰*Ibid.*, p. 57.

solved; some severe treatment of the clergy; and a large number of churches were used for secular purposes.⁵¹

The first move that Tikhon made was to urge the clergy to abstain from politics and, above all, not to promote any political party. Tikhon had found that it was of no avail to oppose the Soviets. When persecution of the church was at its height and Patriarch Tikhon saw that he was ineffective, he notified the Soviet government that he was willing to cooperate and to ask the clergy and laity of the Orthodox Church to follow his example.⁵²

About this same time the Soviet government organized a movement called the "Living Church." It was made up of clergy who were pro-Soviet and who promoted a radical revision of the organization of the church. The Soviets instigated this movement to undermine the Orthodox Church.

It was in 1923, through a careful screening process, that a Sobor was created, at the instigation of the Soviets, which would have a pro-Soviet policy. Only about ten per cent were not pro-Soviet. This Sobor unfrocked Patriarch Tikhon. There was no trial and no evidence to support their accusations. Tikhon was described as "a transgressor against the true Commandments of Christ and as a traitor to the Church."⁵³ Tikhon thereupon recanted. He stated, after his release, on various occasions, that he was not anti-Soviet but only anti-Living Church. He thereupon turned pro-Soviet. "I decisively condemn any attack upon the Soviet government, no matter from whom it comes. Let it be known to all foreign and domestic monarchists that I am not an enemy of the Soviet government."⁵⁴ What followed was the courting of church and state. The state wished to work with Tikhon if he was pro-Soviet. Tikhon wished to have good relations with the Soviet state in order to be able to lead the church.⁵⁵ Tikhon's "Testament," published after his death, showed that he had completely reversed his policy and was sincerely pro-Soviet. Once again we can state the familiar phrase, "render unto Caesar." After Tikhon's death, the Soviets picked his successor—Sergei—pro-Soviet!

In the period that followed, the Soviets played their cards well. Expediency was their policy. When things were in their favor, persecution of the church followed. If they felt they needed the support of the church, the church was tolerated. The Second World War brought about somewhat of a crisis. The rise of the German threat called upon the ingenuity of the Soviets to rally their whole country together. The support of the

⁵¹*Ibid.*, pp. 71-82.

⁵²van Paassen, *op. cit.*, pp. 284-285.

⁵³Curtiss, *The Russian Church and the Russian State*, p. 157.

⁵⁴*Ibid.*, p. 163.

⁵⁵*Ibid.*, p. 172.

church would certainly help. As van Paassen described it, "The devil sick was he, the devil a monk would be!"⁵⁶ The church rallied to the support of the cause. "Holy Russia!" cried Sergei. As a consequence, a new religious policy came into effect in 1939. A mild attitude toward the church and religion followed. The church allowed herself to cooperate with the authorities because of the German threat; and, it made every effort to rally the people to meet the emergency. On Red Army Day in 1942, the church donated 1,500,000 rubles to the Red Army Fund. On November 7, 1942, Metropolitan Sergei hailed Stalin as "the divinely anointed leader of the nation, who would lead them to victory."⁵⁷ In September, 1943, eight million rubles were donated for the war by the church.⁵⁸ By October 1, 1944, the Russian Orthodox Church had donated 150,000,000 rubles in addition to other gifts.⁵⁹

On May 15, 1944, Patriarch Sergei died and Metropolitan Alexei became "locum tenens." On February 4, 1945, he was made patriarch. The idea of the Third Rome was one of his favorite slogans. Alexei's first act in his new post significantly took the form of a letter to Stalin in which he pledged to the "God-appointed leader" his unswerving loyalty:

Dear Joseph Vissarionovich:

Our Orthodox Church has unexpectedly suffered a heavy trial: Patriarch Sergei, who administered the Russian Church for eighteen years, has passed away. You well know with what wisdom he bore that laborious duty. . . With his passing, our Church was orphaned. But by the will of the late Patriarch, God has willed that I should take upon myself the duty of the Guardian of the Patriarchate. In this most responsible moment of my life and my ministry in the Church, I feel the need to express to you, dear Joseph Vissarionovich, my personal feelings. In the task confronting me I will be steadfastly and inflexibly guided by the same principles which characterized the ecclesiastical career of the late Patriarch: on the one hand, I will adhere to the canons and regulations of the Church; and on the other (I will adhere) with steadfast loyalty to the Fatherland and to you as head of its government.⁶⁰

Toward the end of the war, the church pledged her continued support of the Soviet Government. Many of the clergy were honored for their war efforts. At the end of the war, Patriarch Alexei sent a most cordial message of congratulations saying the loyal sons of the church were giving blessings to the Lord, and "zealous prayers for your well being and long life, dear Joseph Vissarionovich." The Patriarch closed with the wish, "May our beloved Fatherland flourish under your wise leadership and may the peace won by you serve as a guarantee of peace for all man-

⁵⁶van Paassen, *op. cit.*, p. 295.

⁵⁷Curtiss, *The Russian Church and the Russian State*, p. 291.

⁵⁸*Ibid.*, p. 295.

⁵⁹*Ibid.*, p. 296.

⁶⁰Spinka, *op. cit.*, pp. 107, 108.

kind."⁶¹ In 1948, the patriarch's Christmas message expressed enthusiasm for the regime that had aided the revival of the church. "We indeed, with faith in the all providing help of God will, just as formerly, firmly and unswervingly go along the path of loyalty to the command of the Orthodox Church and of loyalty to our beloved Fatherland, not sparing strength in the service of God and Fatherland."⁶²

In June, 1949, in answer to the question, "Was there conflict between loyalty to the Soviet regime and to the Russian Orthodox Church?" Patriarch Alexei replied, "No conflict exists or can exist if the believers follow the teachings of the Gospels and the Apostles."⁶³

Alexei is in constant contact with the Politburo members. He supports the Soviet regime because "he believes that a Russian victory in an East-West conflict finally would bring about a long-awaited triumph of 'the only true Church against the heretic Catholic or Protestant Churches of the world' after a thousand-year enmity. And so, swaddled in whiskeys, robes, and mysticism, he constantly recites an ecclesiastical translation of *Pravda*, interspersed with chants and prayers for Stalin, to his widespread congregation."⁶⁴

To show just how much of a tool of the state Alexei has become, we cite a pronouncement of the Ecumenical Council held in Russia, July 8-18 in 1948. "Whereas the Orthodox East is inspired by great principles of peace on earth and mutual brotherly love among men, the aggressiveness of the Western capitalist and imperialist world is only too strikingly obvious. It is from these that the danger of a new war with its unheard-of terror for long-suffering mankind again approaches. . . We ministers of the Orthodox Church are made painfully anxious by the fact that the instigators of a new war are children of the Christian world—Catholic and Protestant. We grieve deeply that instead of hearing the voice of peace and Christian love from the fortress of Catholicism—the Vatican—and from the nest of Protestantism—America—we hear blessings bestowed on a new war and hymns of praise at atom bombs and similar inventions intended for the extermination of human life."⁶⁵

The Western observer at times feels sorry for the Russian Church and its plight. Yet one becomes perplexed when he tries to understand the position into which the Russian Church has fallen. Van Paassen asked Patriarch Sergei, "Is the Church still persecuted?" The answer was, "When you have a chance, please read the sixth chapter of the book of Revelation, especially the ninth verse. There you will find the answer to

⁶¹Curtiss, *The Russian Church and the Russian State*, p. 310.

⁶²*Ibid.*, pp. 309-310.

⁶³*Ibid.*, p. 310.

⁶⁴Nyaradi, N., *My Ringside Seat in Moscow*, p. 176.

⁶⁵Spinka, *op. cit.*, p. 143.

your question and to many other questions."⁶⁶ Revelation 6:9, 10 reads, "I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held: and they cried out with a loud voice, saying, How long, O Lord, holy and true, does thou not judge and avenge our blood on them that dwell on the earth?" But we may ask the question whether the Russian Church can claim this verse as a description of her peculiar situation in light of her alliance with the Soviets which she has made.

Since Stalin's death, the position of the church has been a little better. There has been more toleration on the part of the Soviets. But this figures neatly into the historical pattern of expediency. The West could seize the opportunity for propaganda purposes if there were evidence of grave persecution of the church. van Paassen, in his view of the modern situation, says, "The duel begun thirty years ago continues though unmistakably with other weapons than formerly. It may perhaps be said that there is an armistice or a lull in the battle; communication has been re-established between Church and State and the beginning of a dialogue, still hesitant and timid of course, has replaced the sullen, contemptuous taciturnity with which the State for so many years treated the Church."⁶⁷ Lenin's ideal is coming to the fore again through Khrushchev. Khrushchev said that Christians are not threatened with new violence. He goes on to explain, however, that the only hope of breaking the power of religion lies in "patient and intelligent scientific-atheistic propaganda amongst the faithful so that they may finally get rid of their religious notions and errors. Administrative measures and humiliating attacks, he grants, do no good. They have proved inefficacious in the past."⁶⁸

Curtiss points out that there are two seemingly conflicting ideas: first, the Russian Church is aided by the Soviet government, or at least tolerated; and second, the Communist Party is basically anti-religious. He goes on to explain that the Soviet attitude toward religion has been, and is, consistent. With Lenin, religion was incompatible with Communism. But the religious problem was a secondary problem, subordinate to the survival of the Soviet Regime in its periods of crisis.⁶⁹ This has led to a flexible policy toward the church. The Soviets can rationalize in the following manner: for international problems and propaganda purposes, we must tolerate the church. Because the church has found no conflict and is giving no trouble, we can let it alone. Van Paassen sums up the situation when he says that the church has become a "protégé," "a partner in crime."

⁶⁶van Paassen, *op. cit.*, p. 156.

⁶⁷*Ibid.*, p. 364.

⁶⁸*Ibid.*, p. 363.

⁶⁹Curtiss, *The Russian Church and the Russian State*, p. 324.

"The hour is drawing near, it seems, when the Russian Church is to undergo the test of the temptations in the wilderness. There is infinite subtlety in the state's new attitude of toleration. Step by step the state appears to be bringing the church towards that promontory when Satan led Christ to show him all the kingdoms of the world and the glory of them, saying: 'All these will I give thee, if thou wilt fall down and worship me'."⁷⁰

This leads us to the conclusion of the matter. The Russian Church today is acting in keeping with her heritage and tradition. Her heritage has been highly influential in her modern predicament. We have cited that heritage and tradition earlier and now we recall a few important elements within her tradition. In her tradition the civil ruler has been the protector of the church; it was that way in Byzantium; it was that way under the tsars; and today we have the modern rendition of the same. The civil ruler has to protect the church to maintain her purity. She is the holder of the truth. She is orthodox. The liturgy also is playing its part now even as it always has. It is not a thinking religion, but a religion of worship, a religion that can easily lose its soul. The acts of worship are there, but are these sufficient? Finally, there is in her tradition a sense of destiny. She is the true church and as such she has a task. She is the Third and final Rome! She is "Holy Russia." She has a Messianic obligation to the world. She is the bearer of the "good news" to the world. Christ is with her as a nation. He works in, through, and by her side. A poem which conveys this thought was distributed by the millions of copies during the war effort:

On they march with sovereign tread,
With a starving dog behind,
With a blood-red flag ahead —
In the storm where none can see,
From the rifle bullets free,
Gently walking through the snow,
Where the pearly snowflakes blow,
Marches rose-crowned in the van,
Jesus Christ, the Son of Man.⁷¹

Any force from without Russia will have to face the opposition of the church because of this sense of destiny. Two world wars have proved this. We should remember that in the event of an East-West conflict, the church will cry out "Holy Russia."

⁷⁰van Paassen, *op. cit.*, pp. 390-391.

⁷¹Cherniovsky, *op. cit.*, p. 637.

CAMPUS HIGHLIGHTS

The new school year was opened with a Convocation Program of three messages given by the Rev. Harold J. Ockenga. On September 10 and 11 Dr. Ockenga spoke on subjects concerned with the work and challenge of the pastorate. On Wednesday his topics were "The Pastor as a Preacher," and "The Missionary Responsibility of the Pastor." Drawn from his own years of experience in a great American pulpit, his thoughts were very practical and helpful. On Thursday morning, "Men of the Year 2000" was the title of a stimulating message pointing out the challenge that lies before the ministry as we face the future.

Dr. Ockenga has for many years been pastor of the Park Street Church in Boston, Mass. He occupies many positions of responsibility in American church life. He was the first president of Fuller Seminary in California and has been a leader in the National Association of Evangelicals.

Thursday noon the Convocation Luncheon was served and Dr. Irwin J. Lubbers, President of Hope College, presented the message. He reminded the students that in preparation for becoming a preacher one must not give attention only to technique and ability, and neglect his own personal spiritual life. Ev-

ery preacher needs to grow to Christian maturity in the power of prayer.

Members of both the senior and middler classes have returned to Western Theological Seminary from richly varied and profitable summer assignments.

Members of the senior class and their summer fields of service are as follows: William J. Bouwer, Oregon, Illinois; Arie Brouwer, Ed-dyville, Iowa; Ronald R. Brown, Corinth, Michigan; Don De Braal, Sheboygan, Wisconsin; Arthur De Jong, Ada, Michigan; Donald Den Hartog, Dover and Courtenay, North Dakota; John R. De Witt, Spencer, Iowa; Lawrence Doorn, Worth, Illinois; James Hall, Twain Harte, California; Walter Henriksen, Buena Park, California; Vernon Hoffman, Florida, under the Synod of Michigan; Gordon Laman, East Harlem, New York; J. David Muyskens, Classis Central California; Harlan P. Nyhof, Annville, Kentucky; Bertrand Roskamp, Bristow, Iowa; James Rozendaal, Mitchell, South Dakota; Norman Schouten, Lakeland, Kalamazoo, Michigan; Henry Stegenga, Dulce, New Mexico; Elmer Vander Ploeg, Belmond, Iowa; Nicholas Vander Weide, Pleasant Hill, Grand Rapids, Michigan; Lyle Vander Werf, Classis Central California; Wilmer

Vermeer, Mescalero, New Mexico; and Gordon Webster, Fairview, South Dakota.

The members of the middler class and the fields they served are as follows: Allen Aardsma, Fellowship, Muskegon, Michigan; Owen Ted Bechtel, Elmendorf Chapel, New York; Allen Boeve, Rockford, Michigan; Wilbur Daniels, Flint, Michigan; John Helmus, Grace Church, Whalley, British Columbia; Robert Eggebeen, South Holland, Illinois; Arthur G. Heilkema, Winnebago, Nebraska; Harold Hiemstra, Mt. Greenwood, Chicago, Illinois; Leroy Koopman, Milwaukee, Wisconsin; George Kroeze, Hudson, New York; Harry Men-carelli, Trinity Reformed, Chicago, Illinois; Arnold Punt, Westwood, Muskegon, Michigan; Richard Rhem, Bethany, Grand Rapids; Robert Shaver, Classis Chicago, at Dolton, Illinois; Louis Smith, North Blendon, Michigan; Brook Stephens, West Covina, California; Douglas Vander Hey, Pulpit Supply, Nathan Vander Werf, First Newtown, Elmhurst, New York; Vernon Vander Werff, Everett and Seattle, Washington; Merwin Van Doornik, First, Lansing, Illinois; Hendrick Van Essen, Canada; Harvey Van Farowe, Grace, Lansing, Illinois and Woodmar, Hammond, Indiana; Robert Wallinga, Falmouth, Michigan; Jack Fairey, Ivanhoe, Chicago, Illinois; and Harold Sieglaff, Maplewood, Holland, Michigan.

In addition to students returning

from summer field assignments, both senior and middler classes welcome the arrival of several new students on the campus this fall. They are the following: David Hondorp, a senior, who has returned to Western after a year's work at Elmendorf Chapel, New York; James Rozendaal, also a senior, a transfer student from New Brunswick, New Jersey. Middlers are: Ki Bum Han, transfer from Harvard; Louis Buytendorp, Kalamazoo, Michigan; and Rudolph Kuyten, transfer from Calvin Seminary, Grand Rapids, Michigan.

Members of the new Junior Class and their home towns are as follows: Robert Bast, Holland, Michigan; Marvin Beukelman, Lynden, Washington; Roger Bruggink, Oostburg, Wisconsin; Edwin Cooper, India; Howard Davis, Grand Rapids, Michigan; Ray De Does, Kalamazoo, Michigan; Wilfred Fiet, Fulton, Illinois; Marvin Dean Hoff, Orange City, Iowa; Young Chae Kang, Korea; Wallace Osland, Preston, Minnesota; Robert Peterson, Grand Rapids, Michigan; John Rozendaal, Medicine Hat, Canada; Truman Raak, Sioux Center, Iowa; Norman Ratering, Holland, Michigan; Frank Shearer, Albany, New York; Ronald Stepanek, Chicago, Illinois; Robert Vander Aarde, Orange City, Iowa; Roger Vander Kolk, Grandville, Michigan; Robert Vander Schaaf, Alton, Iowa; Robert Van Earden, Clymer, New York; William Van Malsen, Grand Rapids, Michigan; Dan

Van't Kerkhoff, Phoenix, Arizona; and Erwin Voogd, Buffalo Center, Iowa.

Students and Faculty of Western are looking forward to the presence of Dr. George Hadjantoniu on our campus. Dr. Hadjantoniu is minister of the First Evangelical Church of Greece in Athens. One-time lawyer, he is now a leading Greek Evangelical and active in ecumenical Christian circles. He will be speaking at the Seminary October 9.

The Student-Faculty Council began its activities this fall by sponsoring a party designed to help new and returning students to become better acquainted with each other. The mixer, which featured roller skating, was held on September 18 at the Zealand Coliseum.

The Adelpic Society again opened its program of the new school year with a picnic at Tunnel Park. After a time of recreation and refreshment, Dr. Henry Bast presented an inspiring message to the students.

The annual Seminary Fall Reception will be held on Friday evening, October 3, in the Commons. The faculty will be host to the students and their wives or lady friends. A program of entertainment and inspiration has been planned.

One of the most stimulating events of the new school year was the appearance of Professor Herman Dooyeweerd at Western. On September 25 and 26 he presented two lectures from his thinking in the field of Christian philosophy.

Doctor Dooyeweerd is Senior Professor of Law at the Free University of Amsterdam. But his specialty is Christian philosophy. His philosophy begins with a radical criticism of theoretical thought in order to lay bare the necessary presuppositions of any philosophic effort. This radical criticism reveals that the presuppositions of philosophical thought are rooted in a religious starting point. Foundational to all theoretical thought is religious commitment. Too often, says Dooyeweerd, Christian philosophic adventure has been impeded by accommodation to ideas rooted in religious motifs alien to the Christian commitment.

Professor Dooyeweerd has had a distinguished career. In 1948 he was made a Fellow of the Royal Dutch Academy of Sciences and Humanities. He is President of the Dutch Association of Philosophy of Law, and is founder of the political review *Antirevolutionaire Staatkunde*. He has written and lectured extensively. His basic work is the three-volume *De Wysbegeerte der Wetsidee* (1935-36), which has been translated and expanded into a four-volume work entitled *A New Critique of Theoretical Thought*. Many articles by him have appeared in *Philosophia Reformata*, a philosophical magazine of which he is editor-in-chief.

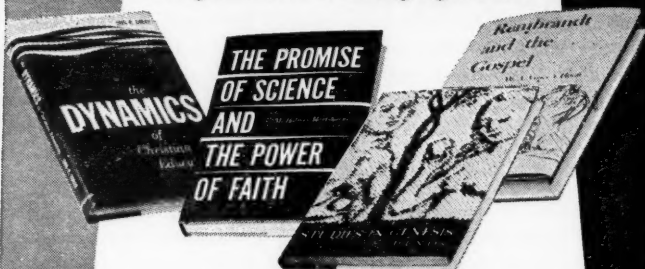
The Adelpia Society, an organization of the wives of Seminary students, began its new season of activity with a picnic at Camp Geneva. Their program for the first

quarter concerns itself with the responsibilities of a minister's wife. The series will be presented by three speakers, Mrs. Gordon Van Oostenburg, Mrs. Edward Tanis, and Mrs. Gordon Van Eenenaam. The second quarter's subject will be "Wom-

en of the Bible" and is in charge of Dr. Henry Bast. During the third quarter "Cults in the American Religious Scene" will be the subject of study, with Dr. Elton Eenigenburg the speaker.

Readers will note on the inside front cover that a subscription rate of \$2.00 per year is now posted. Heretofore *The Review* has been sent free of charge. The new charge, designed to remove our journal from the "house organ" classification, will be on a voluntary basis. Checks or money orders should be made out to the seminary and designated as subscription to The Reformed Review.

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By M. HOLMES HARTSHORNE. The thesis of this important book is that the alleged conflict between science and religion is a distorted reflection of the deeper conflict between the humanistic faith that modern science has served, and the Christian faith. Publication date: Nov. 3. \$3.00

REMBRANDT AND THE GOSPEL

By WILLEM A. VISSER 'T HOOFT. A compelling, informative study of the great Dutch artist, and why the author considers him the only truly biblical painter in the entire world. Illustrated, including a double-page spread of the famous Hundred Guilder Print. Publication date: Nov. 3. \$4.50

THE WESTMINSTER PRESS, Witherspoon Building, Philadelphia 7, Pa.



BOOK REVIEWS

Abraham to the Middle-East Crisis, by Frederick Owen, Grand Rapids: Wm. B. Eerdmans, 1957. Pp. 429. \$5.95.

Dr. Owen is an eminent author and writer who served as Professor of Archaeology for some time in Boston and California and has made several trips to the Middle East. This book is an up-to-date and greatly enlarged edition of his work, *Abraham to Allenby*.

This is a very fascinating book. It is a book one finds hard to lay down. It is written in a narrative style. The entire history of Palestine is traced, beginning with Abram and his journey from Ur of the Chaldees. Old Testament history passes before the reader in review and many questions concerning history, chronological data, archeological research, and so on are discussed. From the patriarchs the book proceeds to the exodus and then the period of the judges. This is followed by the monarchy and divided kingdoms of Palestine. Inter-testamental history and the Maccabees are discussed. After this the reader comes to the New Testament background and historical situation. Then follows the history of the church and its relation to Palestine. Arab conquest is discussed and all the crusades of the Middle Ages traced and analyzed. The years of Turkish rule follow. Then the British mandate and finally the book is completed with the discussion of the history of the modern state of Israel and its various problems, opportunities and visions.

The book ought to be read by high school catechumens for background information. It is quite long and really too expensive to be very useful on that

score however. The minister will find it an excellent review of background Biblical material, some very familiar and some not so familiar.

There are some very good illustrations in the book; there is a good set of foot-notes and an index at the back. There are only a few typographical errors in the book. The book is heartily recommended.

—JEROME DE JONG

Die Christliche Kirche und das Alte Testament, by Arnold A. van Ruler, Muenchen: Chr. Kaiser Verlag, 1955. Pp. 92. DM 5.40 (\$1.29).

The relationship of the Old Testament to the Christian Church has been a perplexing problem at various times in the history of the Church. The problem is before us again and it is more than a classroom question. Two factors account for this. The surge of anti-Semitism as seen especially in Nazism of a past generation and the challenge of the necessity of the Old Testament by some of the new churches in mission fields have made the place of the Old Testament in the Christian Church a living issue. No one is more qualified to discuss this problem than our author, Professor A. A. van Ruler of the University of Utrecht, Netherlands. His basic thesis in this monograph is that the Old Testament is necessary for understanding Jesus Christ and the New Testament, and that the Church must regard the Old Testament as part of God's revelation to her.

van Ruler in the Introduction (pp. 7-12) lists various usages of the Old Testament. Some regard it as the his-

torical background for the New Testament, or it is a series of prophecies and promises which reach fulfillment in the New Testament. Others by means of allegory, used especially by the early and medieval Church, easily find Christ and the Church in the Old Testament. The typological interpretation, although abused by some extremists, is given much recognition today for it preserves the historical base of God's redemptive revelation. The Old Testament not infrequently has become the victim of extremists such as the spiritual rationalist, who rejects it for the loftier tone of the New, or the Anabaptist of the 16th and 17th centuries, or the Seventh Day Adventist, who without qualification makes the Old Testament normative for modern times.

A brief summary of Chapter I, "The Old Testament as Such and Its Exegesis," discloses that a purely scientific exegesis which concerns itself with word studies and grammatical constructions will not suffice to answer the question whether the God of the Old Testament is the same God who is the Father of our Lord Jesus Christ, nor will it suffice to answer the query whether one can encounter God and hear him speak in the text of the Old Testament (pp. 18f.). Scientific exegesis, indeed, can determine a marked difference between the literature of Israel and that of Babylon and Canaan. van Ruler would not scorn its labors, yet there must be more than this to hear the Word of God in the Old Testament. Martin Buber, the famous Jewish scholar, is cited as one who with an excellent philological understanding and an inner perception of the Old Testament goes to this fountain to drink the living Word of God. The point is clear that scholarship and faith together will hear the living Word of God in the Old Testament (pp. 19f.).

A most enlightening concept in this chapter is the author's observation about the Old Testament's relevance for

our day. The main point is that Israel as a theocracy is a mirror or a type of God's method for making holy, or Christianizing, all of life and the world. We make the New Testament something of a "minus" realization when we spiritualize it and apply its message only to the individual's relationship to Christ. The preaching of the Old Testament will remove that "minus," for then we shall preach both Jesus Christ and the Kingdom of God among men. The Kingdom-of-God tradition in the Old Testament concerned itself with all the common areas of life. This tradition the Church of Rome strangely lost in setting up her tradition, and the churches of the Reformation have been so preoccupied with the wonder and interpretation of Christ's sacrifice on the cross that the making holy of the world through Christ has become something of secondary importance. Here van Ruler would urge a dynamic understanding of God's Word in the Old Testament and a vital preaching of that Word in the world and for the world.

In chapter II the author asks the question, "Does the Old Testament itself already see Christ?" One can surmise from what he has stated so far that his answer is that the Old Testament is more than a collection of prophecies about the coming of Christ. His purpose is not to minimize the prediction and expectation of the Messiah, but to set the Promised One in the context of the New Age for which Christ's sacrifice and resurrection has special meaning.

Some discerning comments are made in this chapter. In the Old Testament we already see patterns of promise and fulfillment which, as in the case of the restoration after exile, show that fulfillment is not identical with promise. This is to point up the mysterious sovereignty of God who in fulfillment is free in his use of method and means in bringing to pass the promised restoration and redemption. So one may ex-

pect that in the New Testament God may exercise that same sovereignty and freedom and thereby bring into actualization "new" features which are beyond the promise of the Old Testament. The author lists here the doctrine of the Trinity (p. 47), the God-ordained and the God-effected reconciliation in Christ's sacrifice (pp. 48f.), the apostolate by which the apostles and the Church are sent out into the world rather than the world gravitate to Jerusalem (pp. 49f.). Is not this last the *mysterion* about which Paul wrote as now being revealed? (Rom. 16:25f.; Eph. 3:1-12; Col. 1:26f.). However, whatever may be noted about "new" features in the new covenant, the fundamental design of the old covenant, viz., to effect forgiveness, reconciliation and sanctification, has reached its once-for-all consummation in Christ.

One senses that the author tilts against an extreme Christological use of the Old and New Testaments, as seen in some branches of Lutheranism and in Fundamentalism. To note this is not to say that the author has a "low" view of Jesus Christ. Quite the contrary! Rather he insists that Christ came to bring about a complete redemption of the world and to bring the world in subjection to God the Father. When this has been accomplished, Christ will then also be subjected to God who has put all things under him, that God may be everything to every one (I Cor. 15:28). Here one catches the fulfillment of the Old Testament promise of the kingdom of God, "They shall be my people and I will be their God."

The final chapter, "The Christian Church's Need of the Old Testament," has as its main drive that the Church in neglecting to preach the Old Testament does so at great peril, or to put it positively the Church only in her use of the Old Testament can come to a proper understanding of Jesus Christ and to a

realization of her own mission and destiny in the world.

Throughout this book and especially in this chapter the author pleads for the complete Messiahship of Christ. He puts it this way. The New Testament "plus" over against the Old is the deity of Jesus; and the Old Testament "plus" over against the New is the Kingdom of God. Both of these are combined in the Messiahship of Jesus (p. 71). A forthright preaching of the Old Testament is the way ordained by God to preserve the Church from the vagaries of mysticism and dualism and from any false antithesis between the spiritual and the material. Surely since the wild branch (the Gentiles) has been grafted into the olive tree and drinks of the life-giving sap, the preaching of the Church must be informed by the Old Testament. To do this will keep the Church fully aware of her God-given redemption in Christ and the relevance of this redemption in history, both in the here-and-now and in the end-time.

This valuable monograph should have a wide reading and it is to be hoped that the Dutch manuscript will also be translated into English.

—LESTER J. KUYPER.

Our Bible and the Ancient Manuscripts, by Sir Frederic Kenyon, New York: Harper & Brothers, 1958. Pp. 352, \$6.95.

It is about as necessary to tell a native of Sioux County, Iowa, that his county is the garden spot of productivity in the nation as to recommend Kenyon's *Our Bible and the Ancient Manuscripts* to a student of the Bible. Since its first publication in 1895 and its fourth edition, revised and enlarged, in 1939, this book has been the classic for a readable, scholarly treatment of the MSS of the Bible and the translations into Greek, Latin and the English ver-

sions up to 1881, the date of the English Revised Version. Since 1939, however, much has happened in discoveries of ancient writings and biblical manuscripts, especially the Qumran finds, and in new translations, especially the Revised Standard Version.

This book is a thoroughgoing revision of the previous edition. Much of the material has been retained, but much has been altered and new material has been added, e.g. on the Phoenician Alphabet, the Ras Shamra Tablets and the Dead Sea Scrolls (pp. 26-36). This new material together with what Kenyon had given in previous editions makes this book one of the "musts" for any student's library.

Surely every minister of the Word of God will want to be prepared to discuss questions about variations in texts and translations which the laity are now asking because of the notes in the margin of the Revised Standard Version. A "Let's stay with the King James" will betray an indifferent laziness which will not commend him nor the Gospel he wishes to preach to the serious-minded student of the Scripture. This book will give him the information he needs. Nothing would be more interesting, it appears to me, than to have a class study the background of the Bible. Here the materials are at hand for that kind of study.

The revisions made by A. W. Adams of Magdalen College, Oxford include a chapter on "Revisions and Translations since 1881," in which the writer tells about modern translations by Moffatt, Weymouth and others, but also about modern Roman Catholic translations. He warmly endorses the work of the Revised Standard Version, and informs us that a similar version is now in the making in Britain, which may be published about 1970 (p. 331). The introduction written by G. R. Driver, also of Magdalen College, is a valuable essay on the life and labors of Sir Frederic George Kenyon, for whom one must

have profound admiration. Sir Frederic was a textual scholar of high merit who was essentially practical, "with no touch of mysticism and little taste or aptitude for philosophical speculation . . . yet a man of strong religious convictions and genuine, if unobtrusive, piety" (p. 15).

—LESTER J. KUYPER.

The Exilic Age, by Charles Francis Whitley, Philadelphia: The Westminster Press, 1957. Pp. 160. \$3.50.

Old Testament scholars have special interest in the historical setting in which the events of Israel's life took place and which form the background for the messages of the prophets. Our author has selected a segment of Israel's history, the exilic times, and has set the turbulent changes in world affairs as the background in which the prophets were sent to speak God's Word to Israel and to the world and in which the designs of God's Kingdom were being realized.

The author of *The Exilic Age* was ordained to the ministry in the Church of Ireland, was a lecturer in Old Testament in Durham University and since 1952 has been lecturer in Hebrew and Old Testament in the University College of North Wales.

Most Bible students know about the decline of Israel's faith and life and her final deportation into exile. However, few realize that nations such as Assyria and Egypt also had their times of decadence in which their life became soft and the authority of king and priest was being challenged. The taunt of Rabshakeh, "Has any of the gods of the nations ever delivered his land out of the hand of the King of Assyria?" (II Kgs. 18:33), implies that the gods of Assyria are able to maintain the supremacy of Assyria as the world power. But when god and king no longer could protect the nation, then a spirit

of sceptism and challenge undercut the power of that nation. Our author has well described this decadence in nations about Israel during the last part of the seventh century and the sixth century B.C. An understanding of this history illumines the biblical history immeasurably.

Three prophets of the exilic age are selected for study. They are Jeremiah, Ezekiel and Deutero-Isaiah. Each prophet is given the customary introductory survey in which the author shows his acquaintance with past and recent discussions on these matters. He tends to a moderate conservative position.

Jeremiah's call is connected with the prediction of the coming of the foe from the north (1:13f.). Formerly it was thought that this foe was the Scythian power about which we know from the historian Herodotus. If this were the case, then Jeremiah may well have begun his prophecy at 626 B.C. However, it now seems unlikely that the Scythians were ever a menace to Judah, and that the chronicle of Herodotus does not suggest any contact with Judah. Consequently A. C. Welch regards this foe of the north as an "eschatological" foe, by which is meant the coming of God's judgment from the north. However, our author rightly observes that this foe is some well-known threatening enemy, which he regards as the rising power of the Chaldeans (pp. 36-41). Naturally this would bring the date of Jeremiah down to the time after Josiah's reign when Assyria was in decline and the power of Babylon was in the ascendancy.

I regard the main value of this book in the understanding of the messages of the prophets for times in which they lived. God did not send his prophets to speak in a vacuum. False prophets were urging unrest among the exiles in Babylon; Jeremiah admonished them to establish themselves in family life and in daily work (29:1-7). So also were the messages of Deutero-Isaiah spoken

against idolatry, which was so rampant in Babylon. Also the stress on the Lord God as creator of the heaven and the earth finds its special relevance amidst the creation myths of Babylon. However, the outstanding emphasis of this prophet and also of the others is that the Lord God is sovereign in history and in this very moment of history he is setting forth his mighty redemptive purpose for his people. There is purpose back of all this apparent confusion for the Holy One of Israel is Redeemer and Deliverer. This redemption will ultimately be world-wide in scope.

This book inspires one to see the relevance of the Gospel for our day. A reading of *The Exilic Age* will help one to see it, and better still a study of these prophets with an understanding of the world setting will make us aware of our mission for our time.

—LESTER J. KUYPER.

The Dead Sea Scrolls, by Charles F. Pfeiffer, Grand Rapids: Baker Book House, 1957. Pp. 107. \$2.50.

The purpose of the author appears to be that of presenting the recent discoveries at the Dead Sea within easy access of students whose time and patience are limited for extensive study of the famous Qumran Community. The author has used the well-known sources for his information as he points out in the preface. He is not interested in proposing some new interpretation of the Scrolls, but rather to rehearse faithfully what others have said, and from these discussions to arrive at his own conclusion.

He discusses the date of the Scrolls and takes his stand with a wide consensus of scholarship that the Scrolls reflect the time of the first century B.C. and the first century A.D. This he does against the rather violent insistence of Solomon Zeitlin of Dropsie College, where the author did his graduate work,

that the Scrolls are of a medieval date.

The book describes the life and teaching of this monastic community. One can obtain a rather accurate understanding of this community from the author's chapter on the "Sectarian Scrolls." Christian scholars have been especially interested in learning whether John the Baptist or Jesus was acquainted with these devout people who withdrew from the wicked world to live in the wilderness, there to await the coming of the Messiah. Did these people become a part of the Christian Church? These questions are given casual recognition (chap. VII). The student interested in this very fascinating subject of relationship will need to read Stendahl's *The Scrolls and Christianity*, to mention one of several discussions on this subject.

It is good to have the author write that these discoveries do not "prove" or "disprove" the inspiration of the Scriptures (pp. 99f.). The Masoretic Text of the Old Testament finds much support from the scrolls, yet the author rightly points out several variants, which surely shows that the text was then in a fluid state.

—LESTER J. KUYPER.

The Book of the Law, by G. T. Manley, Grand Rapids: Wm. B. Eerdmans Publishing Co., 1957. Pp. 192. \$3.50.

The sub-title of this book, *Studies in the Date of Deuteronomy*, indicates the author's intention to focus his attention on Deuteronomy and from the internal evidence of the book to determine whether it fits in the Mosaic period and thereby to ascribe to it Mosaic authorship.

Deuteronomy has been subjected to much careful critical research, of which the author is well-acquainted. This is one of the delights of this book that the author, a conservative, is well-versed on

all the critical theories and that he treats all with genuine respect.

The history of criticism on Deuteronomy our author has compressed within one chapter. This is well done. Prior to Wellhausen it was generally believed by Jew and Christian alike that Moses wrote Deuteronomy shortly before the entrance into Canaan. The Wellhausen school identified the "Book of the Law" found in the temple during the reign of King Josiah with Deuteronomy and consequently its date was set at 621 B.C. A much used and well-accepted principle in biblical research is that a book must be relevant to the times in which it is written. R. H. Kennett and G. Hoelscher, independently of each other, pointed out that Deuteronomy was irrelevant to the reforms under Josiah. For these scholars the composition of Deuteronomy took place in exilic or post-exilic times. Two other scholars, again independent of each other, A. C. Welch and Th. Oestreicher, saw as little relevance for Deuteronomy in the exilic period as in Josiah's time and they set the time for the book in pre-monarchic times. So today there is not an *assured* result of research to which all ascribe, but rather C. R. North is well quoted in that "we must be less confident about our dating than was once customary" (p. 21).

Surely this survey of the history of criticism points up the inherent difficulty of dating Deuteronomy either in Mosaic times or any particular time thereafter.

Scholars have proposed that the main purpose of Deuteronomy was the centralization of worship in Jerusalem. The old law in Exodus 20:24 allowed the erection of altars properly constructed in any part of the land. Before the time of Solomon's temple and even thereafter several local sanctuaries appeared in Israel where sacrifices were made. These local sanctuaries were banned by the law of Deuteronomy which allowed only one central place

of worship "which the Lord your God will choose out of all your tribes to put his name and make his habitation there" (12:5). Our author uses the results of Ostreicher and Welch which show that the Deuteronomic law does not designate *one* place, but *any* place where the Lord chooses to set his name. The purpose of Deuteronomy is therefore not cult unity, *Kulteinheit*, but cult purity, *Kultreinheit*. The author has presented a good case against the centralization-of-worship position.

The law about the king (17:14-20) best suits a premonarchic time (p. 118). Though Manley raises questions about Samuel's writing the law, yet he has no alternate theory to suggest. One is surprised that he interprets the "prophet law" (18:15-22) as referring to one prophet because of the singular form for prophet (p. 118). Driver has well pointed out that this looks forward to a succession of prophets to instruct Israel (*Deuteronomy*, ICC, pp. 228f.). The two versions of the decalogue are two elaborations of the basic "ten words" at different times by Moses (p. 271). This is not too convincing.

So one could go through this book, and for that matter any other on this subject, to agree and to disagree. The study of Deuteronomy is a living matter which always brings out new and rich insights which have relevance for modern times. This book has contributed to a good understanding of the message of Deuteronomy, even though the purpose of the author was to discuss the date of Deuteronomy.

—LESTER J. KUYPER.

Introducing the New Testament, by A. M. Hunter. Second Edition, Revised and Enlarged. Philadelphia: The Westminster Press, 1957. Pp. 7-208. \$3.00.

The first edition of this little popular *Introduction* appeared in the war era of paper shortage and limited Professor

Hunter to 40,000 words. Since these limitations no longer apply, he has revised and enlarged the book to include New Testament writings previously untreated: 2 Corinthians, Galatians, Ephesians, Colossians, 1 and 2 Thessalonians, the Pastorals, 2 Peter, and 2 and 3 John. A larger type and improved format give this edition added attractiveness.

The book remains a brief and popular account of the questions usually raised by special introduction together with a running account of the contents of the New Testament writings. It is designed only to meet the needs of an initial survey course of study, and yet even so the discussions are models of compressed information. The scholarship is competent and the statements are careful and informed. Hunter accepts in the main the positions of modern critical scholarship: the two-document hypothesis for the Synoptic problem, the Fourth Gospel as "the Gospel of John (the Elder) according to John (the son of Zebedee)," the Pastorals as containing genuine Pauline fragments worked up by a disciple of his, and 2 Peter as a late and non-apostolic writing.

The book is a delight to read. The discussions are clear, compact, and even startling in their fresh presentation of the New Testament materials. The most satisfactory portion of the book is the treatment of the Pauline letters, although in the hands of a minister or trained instructor the book as a whole may serve as a convenient syllabus for a stimulating study of the New Testament.

—RICHARD C. OUDERSLUYS

Introducing New Testament Theology, by A. M. Hunter, Philadelphia: The Westminster Press, 1958. Pp. 7-160. \$2.50.

This well known author of a number of highly popular books of appeal

for layfolk and students of the Bible has now issued a brief introduction to New Testament Theology as a companion volume to his New Testament Introduction. Part I discusses the Fact of Christ and his inauguration of the Kingdom of God. Part II reviews the message of salvation as proclaimed by the early preachers, whereas Part III surveys the interpretations of the Fact of Christ by Paul, Peter, the Writer to the Hebrews, and John.

Dr. Hunter shows both courage and skill in attempting to compress even an introduction to New Testament Theology within 160 pages. The brevity of his discussions keep him from doing much more than re-emphasizing positions taken in previous works, and yet what is presented is an excellent exposition of certain selected features of New Testament thought. A book that gathers the New Testament message about the Fact of Christ and its interpretation and shows how this emerges in a trilogy of Salvation, the Saviour, and a Saved People is right at least in its central affirmations. The many definitions, evaluations, insights and summaries will delight the student and busy pastor. What the author has chosen to include and exclude in his discussion will evoke both admiration and criticism, but it will be readily admitted that he is thoroughly conversant with all the recent developments in New Testament study.

— RICHARD C. OUDERSLUYS

Commentary on the Epistles to the Ephesians and the Colossians, by E. K. Simpson and F. F. Bruce, Grand Rapids: Wm. B. Eerdmans Publishing Co., 1957. Pp. 328. \$4.00.

This is the seventh volume to be published of *The New International Com-*

mentary on the New Testament, of which N. B. Stonehouse is general editor. Mr. Simpson wrote the commentary on Ephesians and Dr. Bruce the commentary on Colossians. "Mr. Simpson has lived the life of a private gentleman throughout most of his life, and has taken advantage of the leisure afforded him to delve deeply into a wide range of literature" (p. 11). New Testament subjects have been his interest for many years. Though a layman, he was invited to serve as Lecturer in New Testament for two years at Free Church College, Edinburgh.

Dr. Bruce, Professor of Biblical History and Literature in the University of Sheffield, wrote the commentary on the Acts of the Apostles which appeared earlier in this series. He is now working on the Epistle to the Hebrews.

This volume uses the English text, though, of course, the comments are based upon a study of the Greek. The text is unencumbered with critical material. It can be read easily and profitably even by those who have no knowledge of Greek or special theological training. The footnotes, which are very full and valuable, are composed for the most part of notes on the Greek words.

The reader is given the benefit of wide reading and study on the part of the author. Such diverse sources as the writings of non-Christian philosophers, Church Fathers, and modern scholars are employed to cast light upon the sacred text.

The combination of humble faith and warm devotion with a wide and well grounded scholarship which the authors possess makes this volume, like the others in the series, a valuable addition to the library of the conservative believer and pastor.

— RAYMOND R. VAN HEUKELOM

Protestant Biblical Interpretation, by Bernard Ramm, Boston: W. A. Wilde Company, 1956. Pp. ix-274. \$3.75.

This volume is a completely revised edition of an earlier work, one which has been rather widely used in schools. An examination of the contents reveals it to be a comprehensive study of hermeneutics, with the author determined to set out "that system of hermeneutics which most generally characterizes conservative Protestantism" (p. ix). That system presupposes, of course, the divine inspiration of the Bible. The many principles operative in the fields of general and special hermeneutics are examined and explained in simple terms, and the author also calls for the adequate training of the interpreter, so that he may use the principles rightly. It is recognized that there will always be differences of opinion in matters of interpretation, though there can be unity on the great truths of the Scriptures. Though this volume is designed as a textbook, the minister will find it quite helpful in his day by day use of the Bible. He will learn how many others, past and present, have interpreted that Bible, their faults and their excellencies, and he may find for himself, in the midst of this treatise, a more sure road on which to travel. The author's treatment is sufficiently objective to allow benefit for every kind of reader, but the conservative will be especially helped as he learns once more both, how to do it, and how not to do it. What the author regards as primary is primary for us all: "to ascertain what God has said in Sacred Scripture; to determine the meaning of the Word of God" (p. 2). It is made clear that this is a most difficult task, but one in which the consecrated Christian interpreter will find both success and delight.

—ELTON M. EENIGENBURG

The Witnessing Community: The Biblical Record of God's Purpose, by Suzanne De Dietrich, Philadelphia: The Westminster Press, 1958. Pp. 9-180. \$3.75.

Suzanne de Dietrich is a member of the Reformed Church in France and for many years has served as a Bible teacher and "lay theologian" both on the Continent and in America. She has made significant contributions to both the French and World Student Christian movements and to the World Council of Churches. She has served as a Bible teacher and guest lecturer in various schools here in our country, and in 1955 was a guest professor at Union Theological Seminary, Richmond, Virginia, where the materials of this book were first delivered as a series of lectures. Now living in Paris, she devotes her time to ecumenical activities.

Her book is a moving and spirited plea to the Church to discover again its corporate vocation. God calls and separates unto himself a People to give them a specific mission. They are *set apart* for God in order to be again *sent* to the world. "Set apart" — "sent to." It is Miss de Dietrich's contention that "the tension between these two terms has constantly to be kept in mind if we are to grasp the vocation of God's People all through history" (p. 16). That to which the witnessing community witnesses is God's intention to build community through his Word. God is busy binding together his broken world in Jesus Christ and making the Church the demonstration and expression of his reconciling activity.

The author uses the method of biblical theology to unfold this theme, beginning with the call and choice of Old Testament Israel and culminating with the election and establishment of the Apostolic Church. In the course of this biblical history, it is shown that God's People are always threatened by two

temptations. The one is to consider its separated life as an end in itself. "This produces a ghetto religion, the self-righteousness of the Pharisee, the exclusiveness of the 'saved'." The other temptation is to become so adapted to its environment that it loses its identity and divine character. The book closes with a stirring challenge to the Church today to resist both the temptation to self-contented isolation and to conformity.

The author's views of biblical revelation invite some probing questions, and her interpretations of biblical events are often more homiletical than strictly exegetical, but the reader will also put the book down with a new concern for what it means to belong to the witnessing community today.

—RICHARD C. OUDERSLUYS

The Epistles of John, by Walter Thomas Conner, Nashville, Tennessee: Broadman Press, 1957. Pp. 1-151. \$2.50.

This book is an expository commentary on the three epistles of John. It clearly sets forth their meaning in a way which has significance for the thought of our day. Its author was for 39 years a professor of systematic theology at Southwestern Baptist Theological Seminary. The first edition was published in 1929. The book now appears as a republication with some slight editorial changes. The author's study of the epistles is based on the Greek text with points of grammar and word meaning brought for clarity of interpretation. Yet the book is of a non-technical and non-critical nature. In fact it reads much like a devotional book. The American Standard Version is printed at the head of each chapter. The introductory chapter discusses John as an apostle and writer. Sixteen chapters treat sections of the text of I John in the order they appear in the epistle. The content of these chapters is organized under headings descriptive of the subject matter of

each section. "The Word of Life," "Fellowship with the God of Light," "Evidence of Knowing Christ," "The Commandment of Love," "Testing the Spirits," and "Assurance and Prayer" are some of the subject titles. The explanations show keen insight into the passages and are most stimulating to thought and improvement of one's own spiritual life. The author shows what fellowship with God must mean as a way of life and not first of all as a matter of theoretical construction. He shows how spiritual truths must work themselves out in life. "A life of obedience is the practical manifestation of a knowledge of Christ that grows out of spiritual union with him." "Christianity is ethical. A man is not a Christian because he belongs to any organization, nor because he has submitted to any rite or ceremony, nor because he professes this or that creed. He is a Christian because he has fellowship with God, who is light and love, and thus made like God in character and life."

The material speaks directly to the Christian reader and challenges his life and thought. In his preface the author reveals the purpose of the book, "My effort has been to find the exact meaning of the apostle and set forth that meaning in view of present-day discussions and needs." He has attained his goal. The Christian reader seeking to know what John's epistles say to his life and thought will find this book stimulating and challenging.

—J. DAVID MUYSKENS

The Place of Women in the Church, by Charles C. Ryrie, New York: The Macmillan Co., 1958. Pp. ix-155. \$2.95.

Woman in the Church, by Russell C. Prohl, Grand Rapids: Wm. B. Eerdmans Publishing Co., 1957. Pp. 11-86. \$2.00.

The Crucial Task of Theology

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There are several reasons why these two volumes may be of special significance to Reformed Church ministers and laymen at the present time. The first is the obvious one that the question of the ordination of women is, by vote of the General Synod of 1958, placed before all the classes of the church for consideration and decision. The second is that both authors, in developing these studies, have approached the Bible with a high view of its inspiration or divine origin. Every word of the Scriptures are therefore taken with great seriousness. This might have been expected of Ryrie, who is a professor of systematic theology at Dallas Theological Seminary, and of Prohl, who is a minister of the Lutheran Church, Missouri Synod. The third is that both men have done very careful work. Ryrie's is more detailed and covers a larger area, but Prohl's is quite specific in its more limited field. Both authors have tried to reach definite conclusions on the basis of the materials at their disposal. The two authors come to quite different conclusions. Ryrie finds that women must not receive ordination; Prohl comes to disagree with the decision reached by his denomination (in agreement with Ryrie's conclusions) and holds that there is no good reason why women should not be ordained. Both volumes, in spite of the carefulness of the authors, evidence serious weaknesses. Ryrie does not raise the question whether the disputed passages in the Bible refer to the husband-wife relationship or to the man-woman relationship in general, a most important consideration. Prohl often makes unwarranted conclusions on the basis of too little evidence. But both volumes can be very helpful in seeking the Biblical truth in this matter.

— ELTON M. EENIGENBURG

The Gospel of the Incarnation, by George S. Hendry, Philadelphia: The Westminster Press, 1958. Pp. 174. \$3.75.

Professor Hendry of Princeton sees the preoccupation with single elements of the Gospel as having much to do with the divisions in Christendom, and sets out to show that "the principle cause of this fragmentation of the gospel (especially in the doctrines of incarnation and atonement) has been the neglect of the incarnate life of Christ" (p. 9).

This neglect of the incarnate life of Christ is already in evidence in the Greek Fathers as they understood the incarnation and atonement on the basis of Christ's assumption of an ontological relationship with mankind (pp. 42-62). With the breakdown of the "realism" of Greek metaphysics, the ontological basis of Christ's saving work also began to lose its power. The ecclesiological solution of Aquinas (the grace acquired by Christ on the cross is distributed through the church) also fails to find an essential place for the life of Christ. The Reformation, following Anselm, abandoned "the metaphysical categories of classical Christology in favor of legal categories, like imputation. . . ." (p. 71), and in this solution, with its emphasis upon Calvary, Hendry also fails to find an essential emphasis on the incarnate life of Christ. The preoccupation of the nineteenth century with ethical categories increased the difficulties of understanding the vicarious nature of Christ's work.

Having made these, and many other informative, stimulating, and often penetrating analyses, which carry us right up through Moberly, Forsyth, Mackintosh, and Barth (whose attempt to combine the ontological and juridical theories Hendry also finds unsatisfactory), Hendry attempts to find an adequate place for the incarnate life of Christ in the recognition that "the basic reality of human existence is being in relation to others. . . ." (p. 131). He finds the rationale of the incarnation in that Christ "condescends to

assume our humanity, to meet with us humanly and deal with us in human terms, in order to establish with us a truly personal relationship and so to determine our existence in a most fundamental way." (p. 133). ". . . salvation was not a result of something he did in entering humanity or of something he did in dying a human death; it was the work of his life and his death to relate himself freely to men and them to himself; and this relation is the core and foundation of their salvation" (p. 134). Christ comes bringing judgement (through his teaching—pp. 136-39), but also forgiveness. This forgiveness has its reality in a personal relationship in which alienation is countered by an acceptance that transcends it" (p. 142). In a word, we have atonement by "acceptance."

This statement of the atonement in current terminology (in this case of psychology) has obviously great apologetic advantages, but it also has its disadvantages, for the language and thought forms so amenable to the contemporary mind tend by that very fact to press the gospel into their own molds. This tendency is in evidence here. Modern psychology shows little interest in ultimate questions of right and wrong; its primary concern is in adjustment, in satisfactory relationships with others. This tendency seems to influence this view of the atonement. For example, atonement by acceptance is possible because Hendry insists that forgiveness does not pose a problem for God. Christ, therefore, is not involved in any "satisfaction" of God's law or justice. In support of this Hendry claims that Israel "never imagined that forgiveness posed some kind of problem for God. The problem was on their side, the problem of where to find God. . . ." (p. 135). But does not the sacrificial system of sin offerings tend to refute the first part of this assertion, even as Christ's summation of Israel's history in the parable of the wicked

husbandmen (Mark 12:1-12) refutes the latter? One might also raise the question of whether the incarnation and atonement are really necessary if forgiveness is not a problem!

In view of the central place of the cross in the Apostolic *kerygma*, one must also inquire as to its place in this view of the atonement. "The encounter of divine grace and human sin has the nature of a collision, and as such it necessarily involves suffering" (p. 142). Thus the cross is a *result* of Christ's work, not an intrinsic part of it, except in so far as it shows his faithfulness to his mission of judgement and acceptance even though it involves his death (cf. p. 143). The real necessity of the cross is further brought into question by such statements as the following: "Christ did not make forgiveness possible; he bestows it on us. The true theory of the atonement consists, therefore, in the rehearsal of the events in which it is accomplished" (p. 147). This, for Hendry, constitutes the solution to his original problem of involving the incarnate life of Christ in the atonement.

It is doubtful whether many will find Hendry's solution acceptable, for while it gives theological place to the life of Christ, it fails to give adequate place to the biblical elements of God's holiness, justice, law, the seriousness of sin, and the cross. However, we should be grateful to Prof. Hendry not only for his many stimulating chapters (including the last on "The Extension of the Incarnation"), but also for his provocative presentation of the problem of the doctrinal neglect of the incarnate life of Christ, and for his insights into the role of acceptance in Christ's ministry.

—DONALD J. BRUGGINK

Heavenly Treasures, by David Vanarsdall, New York: Greenwich Book Publishers, 1957. Pp. 7-28. \$2.50.

The Philosophy of All Possible Revelation, by Robert Matheson, New York: Greenwich Book Publishers, 1957. Pp. 7-100. \$2.50.

Why Baptize Infants, by the Rev. Harry Hutchison, New York: Greenwich Book Publishers, 1957. Pp. 9-85. \$2.50.

Greenwich Book Publishers has three offerings of uneven character and unequal value. *Heavenly Treasures* consists of a worthy theme but has the signs of immaturity of theological thought and literary expression. The author, David B. Vanarsdall, purportedly gave up the ministry to take up writing, and is obviously an amateur at his new trade. This short book is a demonstration of Scriptural teaching concerning rewards; and in five chapters the proper relationship of salvation to rewards is clarified, the doctrine of punishment for those who neglect salvation is presented; and the obvious truths that some Christian's works receive no reward, some rewards are received in heaven, and others are received in this life, are outlined. In spite of its shortcomings this book may arouse homeletic thought and will provide a neat outline for Sunday School presentations of the subject.

The publishers on the jacket of the second book make the absurd claim that the presentation is "written with all the eloquence, imagination, and grace with which we associate Victorian literature at its best. . . ." The author, Robert Matheson, was active in the last half of the nineteenth century; and although he had no university education, he is said to have saturated himself with philosophical works, the Hebrew Scriptures, the New Testament, and had a profound acquaintance with Robert Burns. So we are supposed to have here the perfect Victorian blend of philosopher, theologian, and man of letters. Instead we have an example of the writ-

ing of a man who was brilliant, undisciplined, and arrogant.

With wit, poetry, sarcasm, and piety, Matheson presented his "philosophy" over against the orthodox religion of his day. He pleaded for a religion "of the spirit" whose chief characteristics should be "thought" and "love." For him theologians accounted for much of the trouble in the religious life of his day, many of the stories in Scripture, and the opening chapters of Genesis in particular, are fables; items of faith such as Christ's virgin birth and resurrection belong to the category of "hearsay" rather than fact, and the Kingdom is essentially "within." He enjoyed pointing out that the inspiration of the Bible lies in the reader rather than in the book, there are abominable representations of God in Scripture, Christ did not believe in universal corruption of human nature, and Moses believed that when he and the children of Israel died "their souls would go out like so many candles" (p. 64).

Because of the brilliance of the man, some worthwhile and valuable things were said, such as his discussions of truth with relationship to "fact." Some of his insights are also beneficial challenge to the presumptions and hypocrisies of orthodoxy. Rightfully he pointed out that much Christianity in his day was comparable to the religion of the Pharisees of Jesus' day. These and other truths he did state, however, have been expounded elsewhere often and better since his time.

The title of the book, the structure of the sentences, and the trend of thought, along with such statements that his ideas had been expressed "sufficiently well," "with infinite clearness," "with absolute certainty," indicate that the author suffered from an emotional disorder. In his association with the Scottish bard, he must have missed one of Burns' most famous lines: "O was some power the giftie gie us, To see oursel's as ithers see us."

The opposite of what has been said for the above must be said for *Why Baptise Infants*. This book will be used over and over again by ministers and laymen who are perennially perplexed by the subject of infant baptism, and in particular how this doctrine and practice is related to the anti-paedo-Baptists. The author is a young Scotsman who now serves a Presbyterian church in Canada. Previously he had written two books on "healing" but will probably become most popular for this treatise on baptism. Along the way he answers nearly every question that those either in or outside the "infant baptism fold" are likely to raise. One of his principal theses is that believers in infant baptism are usually on the defensive whereas they ought to be on the offensive. He demonstrates that infant baptism represents the Scriptural doctrine of baptism, that the practice of infant baptism can be demonstrated from the earliest church history, and that even the word *baptizo* where it appears in Scripture does not always mean "to immerse." One of his most startling sentences is: "Not one passage in the New Testament proves immersion to have been used *at all*" (p. 73). He takes sharp exception to Karl Barth's and the Baptists' view of baptism but states his ideas in such a way as to remain within the circle of Christian charity and scholarship. He pleads for a covenantal concept of grace and for a consideration of the unity of the Old and New Testaments when making any consideration of the subject of baptism. Although the publishers indicate the practice of infant baptism is here explained for the layman, this book will be of great value to the clergy as well.

—THOMAS BOSLOOPER.

Testament of Vision, by Henry Zylstra, Grand Rapids: Eerdmans, 1958. Pp. 234. \$3.50.

There are rare occasions when evaluating a man is as important as review-

ing his book. An introduction to the man should whet the reader's appetite for what he has written with inspiration and precision.

Voices are not silenced by death. Words that become incarnate in worthy books cast their lengthened shadow, or better still, their light over future generations. The voice, the words of Henry Zylstra, stemming from a devout heart and a brilliant mind, are ours to keep and to cherish.

He was young when he was taken from us, but his faith and his thoughts were mature. In this book they follow after him like the good works of the saints who rest from their labors.

Testament of Vision, posthumously published in book form, is a choice collection of writings which Zylstra himself had seen in print in various periodicals. There are three sections dealing with Literature and Life, Education, and Religion. A short fourth section contains a few letters written from the Pacific war area when the author was a soldier.

Henry Zylstra with a Ph.D. from Harvard was a thoroughly educated man who always kept the faith that kept him. All of it accounts for his great interest in Christianity and culture. His thoughts on literature from the Christian perspective are fresh and provocative. His reflections on education are in the classical mood. What he says on religion is a far cry from any sanctimonious lullaby. Because for him honesty was always a principle, not a policy, whatever he says is good, firm, and kind. All of it stimulates reflection and after that discussion on subjects so easily overlooked or else maimed by mediocrity.

The Introduction, written by Dr. John Timmerman, Zylstra's colleague in English at Calvin College, is as fine and beautiful a tribute as can be written about a noble nature, captivated by the Christian faith, and aesthetically gifted.

—BASTIAN KRUTHOF

Holbein und Calvin, by Jan Weerda, Neukirchen Kreis Moers: Verlag der Buchhandlung des Erziehungsvereins, 1955. Pp. 40. DM 12.50.

A recently discovered painting of John Calvin, with the words written on the reverse side, "Calvin portrait by Holbein," has been an interesting and important addition to Calvin iconography. The portrait is that of a handsome man who appears to be about thirty. It is in relatively good condition and the strong features of the subject are clear and impressive. Whether it is an actual work of Holbein, the peer of portrait painters and a contemporary of Calvin who lived in Basel, Switzerland, is a possibility that is discussed by the author. Compared with six other representations of Calvin which are reproduced in the book along with the newly discovered portrait, and other evidence considered, it does seem to be a portrait of the Reformer. And it presents a little different conception of the churchman, who is usually pictured with ear muffs and cap in his later years when he had suffered from much illness. Professor Jan Weerda of Erlangen has served the Church well in this contribution.

—M. EUGENE OSTERHAVEN

The Church Faces The Isms, Arnold B. Rhodes (editor), New York: Abingdon Press, 1958. Pp. 5-304. \$4.50.

The Faculty of the Louisville Presbyterian Theological Seminary in Kentucky has given the American church a very useful volume in the one before us. Its range is very wide, including isms predominantly Biblical (fundamentalism, adventism, dispensationalism, perfectionism), those Biblical and cultural (Judaism, Roman Catholicism, Denominationalism and Ecumenism, the Healing Sects), and those predominantly cultur-

al (totalitarianism, fascism and communism, racism, naturalism, scientism, modernism, and secularism). An historical sketch of the ism is presented in most cases, a statement of characteristic features, an evaluation, a methodology for facing the ism, ideas for further study, and bibliography. All of this is prefaced by a chapter on the Bible and "our point of reference."

Written by some eleven seminary professors, the chapters are bound to be somewhat unequal in presentation, value, and fulness. But there can be no doubt that we have here a volume of general excellence, and one which, at quite a few points, is superb. The treatment is quite scholarly in dealing with source materials, but scholarship nowhere sticks out to encumber the reader. The essays are written to be understood by busy ministers and laymen. This is the kind of book many Christians like to have nearby, for quick reference, or as a source book in preparing a talk or series of talks on the current foes of the church, or for occasional reading to keep oneself reminded of the varied ways in which the American people go.

—ELTON M. EENIGENBURG

The Hour Had Come, by Go Puan Seng, Grand Rapids, Michigan: Douma Publications, 1958. Pp. 228. \$3.50.

I think that I can best describe the contents of this book by quoting a paragraph written by the author himself. "In the 1,105 trying days . . . from December 31, 1941, to January 9, 1945 . . . there was not a single day that I was not imperiled. I lived by days, by hours, by moments. None would have conceded me a chance in a thousand to survive the war. My life is a living testimony of God's grace." (p. 217) For those interested in history, a living account of the Japanese invasion of the Philippines will be found. This is not, however, a list of historical facts

and dates but an account of history as it affected the lives of Mr. Go and his family. Throughout the book it seems as if Mr. Go Puan Seng, his family, and his friends may meet death at any time. The accounts of his "tight spots" and narrow escapes were not written, however, to produce a "thriller" but rather to show how these predicaments caused him and his family to rely all the more upon the Heavenly Father and this faith in God is the reason and cause for a certain calmness in spite of the many difficulties which they met.

This faith of the Go family was not the "have faith and everything will turn out all right" type of faith, but a faith based upon and accompanied by Bible reading and much prayer. Statements such as these appear throughout the book giving evidence of their absolute dependence upon God: "Let us seek God's mercy together" (p. 30). ". . . reminded of our spiritual needs in a world gone mad" (p. 32). "The whole camp gathered in prayer" (p. 44). "Having faith does not save one from death, but rather enables one to conquer the fear of death" (p. 45). ". . . I knew it was our Heavenly Father alone on whom I could depend" (p. 45). "The more we were oppressed by the world, the more we sought divine comfort" (p. 52). "One step at a time. God will find a way . . ." (p. 72). "Living in faith was a wonderful experience" (p. 106). And, "God opened the way" (p. 189).

It was because of his anti-Japanese publications and opinions that he and his family spent the war years in hiding. At one time during their period of hiding from the Japanese forces an innocent remark by one of the daughters evidences the gravity of their situation. "Mama, why can the dog go out, and not we?" "Poor children, we have been deprived of the liberty that even a small dog may enjoy," sighed the author (p. 77).

In describing the author, who is the

editor of the largest and most widely circulated newspaper in the Orient . . . the Fookien Times . . . let me again use his own words. He writes, "By heredity I belong to the third generation of a Buddhist family. By education I was steeped in the philosophy of Confucius. By profession I was a newspaperman inclined, like most of my colleagues, to be a free thinker. By the love and grace of God, my wife had brought me to know Christ. But only after I had suffered tribulations did I begin to lose myself in the divine contemplation of a life reborn" (p. 46). And the book closes with this confession, "As for me, to recall the horrors of war is at the same time to remember the everlasting love of God."

For a book well worth reading and for a study of the providence of God as it is seen in the lives of men and women who have faith, I commend this book.

—PAUL H. TANIS

Preface to Pastoral Theology, by Seward Hiltner, New York: Abingdon Press, 1958. Pp. 240. \$4.00.

The thesis of Hiltner's book is "that pastoral theology is a formal branch of theology resulting from study of Christian shepherding, that it is just as important as biblical or doctrinal or historical theology, and that it is no less the concern of the minister of the local church than of the specialist" (p. 15).

He interprets the biblical metaphor of shepherding as "the exercise of tender and solicitous care" (p. 15). He contrasts the relatively simple round of duties of the shepherd two thousand years ago with the more complicated activities of the present-day sheep grower. Then, with his rod and staff, the shepherd took his sheep to green pastures by day and at night brought them back to the safety of the sheepfold. Today a sheepgrower applies fertilizer to his pasture, rotates his crops and irrigates his

fields. He fortifies the diet for the sheep with vitamins and antibiotics. "He does these things, not because sheep are inherently more complicated now than they used to be, but because modern knowledge enables him to do more about helping more sheep in more dimensions of their life." Surely the spiritual shepherd has as much obligation today as the literal shepherd for keeping his methods up-to-date in order that he may adequately do that which needs most to be done for the people of his parish.

However, if the reader expects that this book will supply him with up-to-date knowledge which will enable him to do more about helping more people in his parish in more dimensions of their life he will be disappointed. Hiltner's book is not a "How To" book in that sense. It is primarily academic rather than practical. A major portion of the book is devoted to how to classify the several aspects of pastoral theology and by what names they should be properly described.

One of the most worthwhile sections of the book is the discussion of discipline (pp. 65-68). The author points out that the word "discipline" came originally from the same root as "disciple" and meant schooling or training oneself. Christian discipline meant training in Christianity for the purpose of more adequately exercising one's discipleship. The primary purpose of discipline was the welfare of the disciple but tremendous advantages followed for the church.

In course of time, however, discipline took on a different meaning and began to refer to what the church did in order to keep itself pure and what it did to correct those who had offended against the Christian community. The welfare of both the church and the individual was kept in mind. Next the emphasis swung from discipline for the sake of the offender to discipline for the sake of the church—assuming that what was

good for the church was bound to be good for the offender. The primary attention was given to the welfare of the church as an institution. The Protestant Reformation altered the basic theory of this conception of church discipline but the change in practice came very slowly. Today the exercise of church discipline, except for notable scandals, has well nigh disappeared. Even more to be regretted is the fact that the original concept of discipline in which the church did all in its power to encourage self-training by the individual for full and adequate exercise of Christian discipleship is also sadly neglected.

The best sections of the book are chapters 6, 7 and 8, entitled "Healing," "Sustaining" and "Guiding." I found the discussion of "Healing and Sin" and the distinction between sin and sickness especially helpful (pp. 94-97).

—HERBERT S. VAN WYK

All Ye That Labor, by Lester De Koster, Grand Rapids: Eerdmans, 1956. Pp. 123. \$1.50.

This small book, by the Director of the Library, Calvin College and Seminary, is concerned with the Christian's approach to communism. Mr. De Koster shows a sharp insight into communism and is able to set down his conceptions in understandable English.

The author's basic premise is that Marxism is an explanation of, and proposed cure for the problem of evil. From this premise he goes on to show that Marxism's basic assumption fails to provide a satisfying interpretation of the problem of evil.

The author points out that Marxism is a continuation of the classical economic theories of Adam Smith, but Marx goes on from Smith to argue that all evil in society is a result of economic forces. Man is not held responsible for the evil that he does, be he capitalist or laborer. Evil will only disappear when

the present economic system is destroyed and the universal rule of the proletariat will usher in social salvation.

De Koster not only gives an excellent description of Marxism but also a good description of the historical setting of Marx and his thought. The author shows that in Marx's day there was a legitimate complaint to be made against the industrial movement as it was developing in England and on the continent. The Church of Marx's day can share the blame for the development of communism. Mr. De Koster reminds us that in any discussion of Marxism we must remember its historical setting.

As the author's book develops, one becomes aware that in communism we are discussing a system that went to work. Marx took his "explanation of evil" and converted it "into an instrument of action."

De Koster does not reserve his criticism only for communism, but also shows that in order to criticize communism we must realize that capitalism is also open to criticism. If we close our minds to this we are trying to defend capitalism on the Marxist's ground and thus are defeated at the very start. In his chapter, "Capitalism, Classless Society and Man," the author points out on what ground the Marxist stands and upon what ground the capitalist stands so that we may better judge which system is the more effective.

The author's chapters on, "History and Utopia" and "Dialectical Materialism" are excellent. Space does not allow a complete review of these two important basic ideas of communist thought, but briefly the author points out that though the Marxist insists that he takes history seriously, in fact he does not because of his vain hope in an earthly paradise. He is led into this vain hope simply because the Marxist does not take man and evil seriously. The communist dialectic in materialism is not the sole principle in the movement of history nor is it the most reliable be-

cause man with his ability to formulate theories has already placed himself above the material, because he thinks.

The author suggests in his conclusions that only as Christians put their faith to work in the fields of management, labor and statesmanship will an equitable system of economics, under God, come to fruition. As De Koster says, "... until we earnestly endeavor to bring every economic relation under the dominion of love, we are not effectively engaged in anti-Marxism" (p. 123).

— PAUL J. ALDERINK

Truth for Our Time, by Geoffrey R. King, Grand Rapids: Wm. B. Eerdmans Publishing Co., 1957. Pp. 140. \$2.00.

Wanting the Impossible, by George B. Duncan, Grand Rapids: Wm. B. Eerdmans Publishing Co., 1957. Pp. 126. \$2.00.

These two books are the first of a projected series under the general caption, *Preaching for Today*. The publisher has expectations of expanding this series to at least ten small volumes. Each volume will contain a complete series of sermons by a representative minister from Great Britain, the United States, and Australia. If these first two volumes are indicative of the nature of this series they will be evangelical in content and practical in approach.

The first volume, *Truth for Our Time*, is a series of fifteen sermons. The first four present the basic dynamic of the Christian faith as centered in Jesus Christ. The motif here is the redemptive works of Christ appropriated by faith. This is followed by six sermons in keeping with the church year. Along with such well known themes as Christmas and Easter the author includes the often neglected Ascension message. He concludes this series with three sermons

designed to help those who walk through the deep waters and two sermons that are ethical in content. The theme of the ethical sermons centers on righteousness before God rather than expediency.

The minister will find a wide variety of sermons for his enjoyment and study. While the sermons cannot be classified as exegetical, there are good illustrations of textual, topical, narrative and life situation preaching. The sermon on the Twenty-third Psalm falls short of being a good expository sermon, though this seems to be the intention. This volume constitutes a good sample of the work of an effective minister in England. The author, the Rev. Mr. King, is pastor of Spurgeon's Tabernacle.

The second volume, *Wanting the Impossible*, is a series of fourteen sermons designed to evangelize the sinner and edify the saints. These sermons are more evangelistic in nature, making a strong appeal to the unsaved, but are also designed to deepen and strengthen the faith of the believer. There is also a wide variety of style in this volume and some good illustrations of textual sermons. In some instances the complete outline of the sermon is included, which makes the train of thought easy to follow. They are practical in their approach and the application is to present day circumstances and situations. For the minister who continues to study the art of sermon building during his ministry, these volumes will be a source of constant joy. The interested layman will also find in these sermons much food for thought.

— JOHN R. STAAT

Recent Developments in Roman Catholic Thought, by G. C. Berkhouwer, Grand Rapids: Wm. B. Eerdmans Publishing Co., 1958. Pp. 7-81. \$1.50.

This volume is one of the "Pathway Books" published at intervals by Eerd-

mans. In the brief scope allowed in so few pages Prof. Berkouwer of the Free University of Amsterdam has done a good job of summarizing some of more important aspects of contemporary Catholicism on the world scene. Much of the discussion centers in papal activities in our times, which, as everyone knows, have been abundant and often striking. Such matters as papal infallibility, the increasing attention to Mary, the current, more moderate view of Luther, and others, come under review. Over

against these Dr. Berkhouwer sets the Reformation reliance on the Word of God as the only authority we can follow. He cautions, however, against adopting a barren, negative attitude toward Rome and her doings. The volume is written in a clear, uninvolved style, and it will help busy pastors and interested laymen keep abreast of what is going on in the Roman Catholic world.

— ELTON M. EENIGENBURG

WRITERS IN THIS ISSUE

ARTICLES

Harold J. Ockenga is pastor of the Park Street Church, Boston. His article in this issue was presented as a convocation address to the seminary audience.

Bastian Kruithof is Associate Professor of Bible at Hope College. He has distinguished himself also by a keen interest in literature, out of which interest he writes for this issue.

Arthur J. De Jong is a senior student at the seminary.

BOOK REVIEWS

Jerome De Jong is pastor of the Englewood Church, Chicago, Ill.

Lester J. Kuypers is Professor of Old Testament at the seminary.

Richard C. Oudersluys is Professor of New Testament at the seminary.

Raymond R. Van Heukelom is pastor of First Church, Holland, Michigan.

Elton M. Eenigenburg is Professor of Historical Theology at the seminary.

J. David Muyskens is a senior student at the seminary.

Donald J. Bruggink is pastor of the Fordham Manor Church, New York.

Thomas Boslooper is pastor of Second Church, Pella, Iowa.

Bastian Kruithof is Associate Professor of Bible at Hope College.

M. Eugene Osterhaven is Professor of Systematic Theology at the seminary.

Paul H. Tanis is a missionary to Japan now on furlough.

Herbert S. Van Wyk is Minister of Religious Education at Central Church, Grand Rapids.

Paul J. Alderink is pastor of the Jamestown, Michigan, Reformed Church.

John R. Staat is pastor of Trinity Church, Grand Rapids, Michigan.



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